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ANNALS  
OF  
KING'S CHAPEL.

VOL. III.







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ANNALS

OF

KING'S CHAPEL

FROM THE PURITAN AGE OF NEW ENGLAND  
TO THE PRESENT DAY

VOL. III.

1895-1940

BY

JOHN CARROLL PERKINS

BOSTON, MASSACHUSETTS

1940

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DEDICATED  
WITH RESPECT AND AFFECTION  
TO THE MEMBERS  
OF  
**King's Chapel**  
WHO SHARE  
THE INHERITANCE OF ITS MEMORIES  
AND THE TRUST OF TRANSMITTING THEM UNIMPAIRED



## P R E F A C E .

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**I**N the year 1832 the Rev. Francis William Pitt Greenwood delivered a course of historical sermons in King's Chapel. These sermons with many notes and records were printed in 1833 as "The History of King's Chapel." The frontispiece was an engraving taken from a painting of the Chapel, made a little before that time by an artist named Pratt. This was the first considerable attempt to prepare a history of King's Chapel. In 1882,—the preface is dated Forefathers' Day, 1881,—the Rev. Henry Wilder Foote published Volume I of "Annals of King's Chapel." This work owed "its origin to a series of afternoon discourses on the History of King's Chapel given by the author in the course of his parish duty some years ago." At the time of the death of Mr. Foote in May, 1889, he had prepared the first one hundred and ninety-one pages for a second volume, as well as the chapter on The Price Fund and lists of officers and pew proprietors. These pages together with a "mass of material" were placed in the hands of Mr. Henry H. Edes who edited and himself largely wrote the remainder of Vol. II, published in the year 1896, and copyrighted by Mr. Arthur Theodore Lyman. Chapters 20, 21, 22, 26 were written by Dr. Andrew P. Peabody; the chapter on Episcopacy and the Mayhew Controversy was written by Dr. Joseph Henry Allen, who "used as much of Mr. Foote's material as he could." A memoir of Mr. Foote was also included, written by Mr. Winslow Warren.

"The Annals of King's Chapel," collected and written with such devoted care and ability by Mr. Foote and Mr. Edes, constitutes an almost ideal history of the church, for which all generations may well call the work 'blessed'. And not only is the life of King's Chapel most fascinatingly portrayed, but bright light is thrown upon the religious past of Boston and of Massachusetts.

At a meeting of the Wardens and Vestry, held June 11, 1936, it was voted, "that John Carroll Perkins be invited to prepare a continuation of the Annals."

The present volume is an attempt to carry further the work of Mr. Foote and Mr. Edes. The exhaustive historical study of Mr. Foote in the field of early New England church history and the painstaking genealogical work of Mr. Edes represent labors in which they were faithful pioneers. Such tasks have in more recent years passed into the control of the many active public and private societies and organizations that are their successors in such fields. In the period since Volume II was written several vital changes have taken place in King's Chapel. The indenture of 1907 placed the destiny of King's Chapel largely into the control of the corporation of Harvard University. The formation of the King's Chapel Society in 1920 provided for the administration of the religious services by a new organization, subject to the conditions of the indenture. The development of services of daily worship, begun in 1913 and continued until the present time, have given the Chapel a distinctive interdenominational character, which has appealed to many as a very striking experiment in interdenominational Christian fellowship.

Abiding at its ancient location, King's Chapel has maintained its early faith before the encroachments of the complex life of a growing city. The Boston City Hall, a famous hotel, a great department store, the burial ground

and a great office building are its neighbors on four sides. Busy traffic hides it every day, but every day its doors are hospitably open for worshippers in every spiritual need. Because of its ancient historical and religious traditions and its architectural treasures it is resorted to by thousands from all parts of our country and many foreign lands. But it remains true to its original purpose as a house of prayer, where worshippers of God have gathered "to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul."

JOHN CARROLL PERKINS

Christmas, 1939.



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## CHAPTER I.

### CHURCH ADMINISTRATION.

FROM 1686 to the War of Independence, King's Chapel was a Colonial parish of the Church of England; and as late as 1824 when Dr. Greenwood was installed, he was declared "minister," etc., "of this Episcopal Church;" and in the Proprietors' vote at the time it is stated: "It is hereby intended and understood that if at any time hereafter ordination by the hands of a bishop in common and usual form can be procured for the Rev. Mr. Greenwood without sacrificing our own religious sentiments to those of others, we will adopt that method in addition to the present mode of induction into office."

Mr. Joseph May, long Junior Warden of King's Chapel, has left a paper dated 1826 relating to the early litigation over the Price bequest. In the matter William H. Gardiner Esq., counsel on behalf of the Rector, Wardens and Proprietors of Trinity Church, made to Mr. May certain "interrogatories." Question 2, "To what sect of Christians did the Proprietors of King's Chapel (in 1785) profess to belong?" Answer, "They called themselves Episcopalians." Question 7, "Did not the Proprietors of the Chapel at that time, generally as well as their minister, profess Unitarianism?" Answer, "I believe they were generally Unitarians."

After 1785, however, the church is generally spoken of

as an independent institution, self-contained and with no sectarian bonds. That means that the proprietors never followed cooperation with other churches so far as to involve the future of the Chapel in any definite dogmatic interpretation of theology made by groups of people outside their own membership. And it meant also that they never surrendered their freedom to any particular group of their own people bent on having a sectarian fellowship and doctrine. After the separation of Massachusetts from the mother country and after Episcopal ordination had been refused to Dr. James Freeman the proprietors never sought the fellowship of churches around them in their ordination, or installation of subsequent ministers. Equally reticent were they in sending official delegates to the ordinations or other official exercises of churches or institutions that sought their participation. Sympathetic they might be, generous of time and gifts on the part of individuals or groups of individuals among the worshippers, they yet avoided formal or united action. Before 1825 delegates were at times authorized to attend church councils; after 1825 such formal participation is very rare.

Thomas Bulfinch, the proprietors agreeing, ordained James Freeman; Freeman ordained Samuel Cary and installed Francis W. P. Greenwood. Other ministers have been ordained or installed at the hand of the Senior Warden, except in the case of the ordination of Henry Wilder Foote. On that occasion the act was performed by George B. Emerson, a former warden, at the request of the Senior Warden, William Thomas.

King's Chapel was the first Episcopal church in America to take in 1785 such a definite step in religious and theological freedom as to prepare and adopt a Book of Common Prayer in which ecclesiastical freedom was insisted upon and the supreme worship of God alone declared. That step in theology may justify the claim that

King's Chapel was one of the early churches in America to adopt ideas that were called Unitarian. It did not mean at that time the beginning of a new denomination, or a vision of a new religious fellowship. It meant the clearer declaration of certain religious and theological opinions that were current in the English Church out of which King's Chapel had come and which the members wished to hold in their own worship and belief. When Dr. Greenwood published his history of King's Chapel in 1833, he said: "The first Episcopal Church of New England became the First Unitarian Church of America." This statement is properly challenged by many of the Congregational churches of Massachusetts who early came to their liberal position by quite different traditions. But such a church as King's Chapel was after 1785 could have religious cooperation only with Unitarians. Its ministers have all been of that faith. Their unity had been wrought out of the terrible vicissitudes of a war between people of like traditions, brother divided against brother. They cherished that unity, were very jealous of it and frankly asserted it among themselves and before the world outside. In Mr. Freeman's ordination they asserted that the rights given him thereby "are to remain in full force so long as he shall continue to preach the word of God and dispense instructions in piety, religion and morality conformably to our opinions and sentiments of the Holy Scriptures and no longer." Such a bold declaration always arouses curiosity. At the installation of Dr. Brown in 1895 the Senior Warden quoting a vote by the Wardens and Vestry in 1845, said: "By the forms and terms adopted, we do not seek to abridge the liberty of our minister; for we do not hold him responsible to us alone for the instruction he shall give, knowing that he is already responsible to his own conscience, to his Master Christ, and to God, Who we trust has called him to this

work. We only seek to settle and define the meaning and extent of the compact formed between us and the man we have chosen to this sacred office.”

Such a position was always a barrier from the point of view of definite sharing in sectarian propaganda. And yet the proprietors themselves never lacked sympathy with every effort for the spread of the spirit of freedom and toleration in religious work. They always regarded their part in the purposes of the Unitarian Churches as quite consistent with their own organic isolation and their dream of a holy church universal.

Within their own organized life the proprietors have always kept the official names of their early English Church origin. James Freeman was ordained as “our rector, minister, public teacher, priest, pastor, and teaching elder.” The name rector for their minister is still one of the official titles, but its common use disappeared more than a century ago. The usual title of minister is in accord with the spirit of the legal terminology in Massachusetts.

Rev. Robert Ratcliffe came to Boston in 1686 as the Royal Chaplain. Just what special authority he had it might not be easy to define. He was sent to Boston by the Lords of Trade and Plantations, a committee of the Royal Council, on the recommendation of the Bishop of London. When the church was organized on June 15, two Wardens, Benjamin Bullivant and Richard Banks, were chosen. They administered the affairs of the church until April 11, 1699, when a Vestry was also elected. From that time until the present, King's Chapel has been administered for the proprietors by Wardens and Vestry duly elected.

The Vestry elected in 1699 consisted of nine members. A vote was passed, “that a Vestry be alike annually chosen.” The number of the Vestry or the length of service however, seems not to have been uniform through the years.







PARISH CHURCH OF ST. CYR, STONEHOUSE, ENGLAND



When the King's Chapel Society was organized in 1920 ten Vestrymen were elected and the same number again in 1921. At the Annual Meeting April 17, 1922, the chairman of the nominating committee Mr. Leslie A. Johnson, proposed that twelve names be voted for; the four having the highest ballots were to serve for three years; the next four to serve two years; the next four to serve one year; also that every year four new names be voted for, but no one be eligible for a reelection, until after the lapse of one year. The Wardens' term is unlimited.

The ministry of Mr. Ratcliffe was a brief one. His king, James II, was dethroned and in the summer of 1689 Mr. Ratcliffe returned to England. He spent the last eighteen years of his life in the parish church of the little town of Stonehouse, near Stroud in Southwest Gloucestershire. The church is a lovely parish church, in a churchyard on the bank of a now unused canal, which however adds great charm to the location, set as the church is in an open meadow, covered with flowers in spring. The minister of King's Chapel in 1930 visited Stonehouse, where he was entertained by the Vicar's Warden and the People's Warden. He was taken across the meadow, and into the well preserved parish church. An iron door in the church wall was unlocked and an old record book produced, the book that recorded the ministry there of Robert Ratcliffe. And the handwriting appeared similar to the writing on the few pages which King's Chapel still preserves of the period of its first minister.

Defined rights of Wardens and Vestry and clergy and congregation in such a church rarely admit of clear lines of division. The relation must be one of tacit good will. After 1787, as would appear by the words of the service of ordination, the fixed consciousness on the part of the proprietors of their obligations and their prerogatives reached a very high point. And the sense of authority

and corresponding duty in the mind and conscience of a Warden, and especially the Senior Warden, were lifted to the plane of consecration. The minister was rarely called into council in matters relating to the material welfare of the Chapel; but there is no record of the minister being under reproof by the proprietors in matters of doctrine.

In 1895 the Senior Warden wrote to Dr. Brown, "The Wardens practically have the general affairs of the church in charge, but the minister is elected by the Proprietors and of course has an independent standing, and under the general laws and understandings he has the work in charge and with rather more independence I should say than the minister of ordinary Congregational churches; but his authority would now hardly be that of an English rector. He is not a member of the Vestry, and does not meet with them at their business meetings unless, as often, the matter in hand is something he has proposed, or in which they wish to have his opinion."

Before the second decade of the twentieth century, when the spirit of the congregation began to press upon the prerogatives of Wardens and Vestry and minister alike, there are few meetings of proprietors in which the minister or very many individuals were ever present. But the habit then grew up of asking the minister at times into meetings of the Vestry for consultation and Vestry meetings also became more frequent. With the increase in the formal organizations of charity or religious study or work among young people, the yearning for wider participation in church activities was manifest in the parish. Groups of people sought to establish means of developing some common interest and have it recognized by the whole congregation. In 1917 an Advisory Board was appointed by the Senior Warden,—one minister, one vestryman, one each from the Women's Alliance, King's Chapel Club, and congregation. This board has continued until the present

day with numerical changes, the Senior Warden being the chairman ex-officio. It became the center of most fruitful discussion of church affairs and was the means of bringing about the organization of the King's Chapel Society, when the nominations it made for officers of the new Society were recognized by the proprietors. When the Society called Dr. Speight to the ministry in 1921, it was agreed that he should "ask counsel and advice from the Senior minister, but be responsible directly to Wardens and Vestry and through them to the Society."

The minister has now become a regular member of the Advisory Board and is present at the annual meetings of the Society and of most stated meetings of the Vestry. The Society may elect all members of its regular committees and nominate for the Wardens and Vestry and Treasurer and Ministers, the proprietors in their annual meetings agreeing to elect only such nominees, but they "shall not be bound to do so." At a meeting of the Vestry on May 6, 1927, after discussion it was stated that "the authority of Wardens and Vestry was clearly supreme on any question that was properly before it." At a meeting in 1932 a question was asked, "Can a minister be appointed without specific vote of the Society?" The answer was, "No!" Then followed, "Does ultimate control rest with congregation or with a group?" And the answer was, "With Wardens, Vestry, plus Trustees." The Trustees are now a self-perpetuating body, subject to the approval of the faculty of the Harvard Divinity School; practically they are the Proprietors. Since the formation of the Society in 1920 the responsibilities of church life have been met with a minimum of difficulty and with a maximum of satisfaction and efficiency.

In the year 1882 and adjacent years the administration of much philanthropic work of the church was directed by a voluntary organization called the Ladies' Advisory Board

and a printed circular lists thirteen objects of philanthropy and charity. Much other philanthropic work was of course individual, or provided for by special committees. When the King's Chapel Society was formed, most practical work of the church was delegated to some eight different committees on which many persons were asked to serve. These committees have changed in number, in name and purpose from time to time as seemed required. The special philanthropic contributions of the church were put into the hands of the Charities Committee, later called Charities and Appeals Committee. The minister was from the first always a member *ex-officio*.

It has never been the habit of the Wardens of King's Chapel to publish financial statements of the church, but such records were sometimes given to the Editor of the Year Book of the American Unitarian Association. Statistics in the year book for 1930-31 disclose the following: Constituency of the Parish, 550; Society members, 210; pupils in Sunday School, 55; value of real estate, \$950,000; current expenses, \$55,590; miscellaneous contributions, \$5616. Some of these figures might be considered approximate only.

Members of King's Chapel were among the thirty or forty citizens of Boston who constituted the "Anonymous Association" out of which the American Unitarian Association grew. When, under the enthusiasm of Rev. John Pierpont and others, the name Unitarian was adopted in 1825, a sharp division appeared among the members of the church. The minister, James Freeman, and many prominent laymen withdrew their interest, but others were in favor of the use of the name. Dr. Greenwood, Dr. Freeman's colleague, made a personal financial contribution. And in subsequent years members of the church have served as directors of the Association. This division of opinion, however, did not affect the church except indi-

rectly, because the Association was one of individual laymen only. It was not incorporated until 1847; and not until 1885 were churches given delegate representation at the meetings.

When the National Conference of Unitarian Churches was formed in 1865, Rev. Henry Wilder Foote, George B. Emerson and Arthur T. Lyman were appointed as delegates, but they must consider themselves as "not pledged to any measures of the convention without express sanction from the proprietors." These delegates reported that they "did not vote on the articles of the constitution adopted and this church is not to be considered as having joined the Conference established." But also they did advise the Wardens and Vestry to recommend to the Proprietors of King's Chapel to join the Conference.

Such a mood toward all denominational activity is quite characteristic of the church in later years. There has always been sympathy with efforts for a more liberal Christianity, but at the same time a definite refusal to be fully and organically associated with any sect. King's Chapel has inherited much of the attitude of William Ellery Channing, when he said, "I am more detached from a denomination and strive to feel more my connection with the Universal Church and with all good and holy men."

At a meeting of the Vestry on May 12, 1932, it was voted "That the Pulpit Supply Committee be authorized to look for the next minister for King's Chapel in any denomination."

King's Chapel generally but not always worked closely with the National Unitarian Conference, sending delegates to the meetings; and after the American Unitarian Association admitted church delegates, the church generally appointed delegates for the annual meetings, but such delegates have often been instructed as in 1865.

The majority of the members of King's Chapel have



always thought of themselves as liberal Christians or Unitarians. Only as a church they have prized their spirit of independence and have not desired to be called by any limiting, sectarian name. They have long strictly cherished their chief purpose of maintaining Christian worship.

The King's Chapel Book of Common Prayer is a revision of the English Prayer Book of 1662. At the time of the adoption of that book under Charles II a committee was chosen to consider further changes, but their deliberations had little result. Many persons however gave thought to the problem. Rev. Samuel Clarke, a native of Norwich, England, and for the last twenty years of his life, vicar of St. James', Piccadilly, London, gave much thought to revision. He died in 1729. A few years before his death he took a prayer book, dated 1724, and interleaved it. In the text he deleted phrases or words at will and wrote his suggestions on the added leaves. He called his work "suggestions" with no purpose of printing a new book. In 1768 his son gave his father's book to the British Museum. Dr. Clarke was a theologian and a philosopher and was often spoken of as a worthy successor of John Locke; and he was associated with the deists of the 18th century. He was often accused of being a Unitarian. He repudiated much ecclesiastical authority and subordinated the worship of Christ to that of the Father.

When the Rev. Theophilus Lindsey prepared a prayer book for his Unitarian services in Essex Hall, London, in 1774, he had recourse to Dr. Clarke's book. His colleague, Rev. John Disney, made two copies of the book. One of these is in the Williams Library in Gordon Square, London. The other he gave to his friend Samuel Provoost, at the time of his consecration by the Archbishop of Canterbury as the first Bishop of New York in 1786. That copy is probably lost.

When King's Chapel resumed services after the War of



*Handwritten:*  
This Copy of the Liturgy, revised by the Revd<sup>d</sup> Mr Samuel Clarke late Rector of St James's Westminster, and by him left with various additions & alterations interspersed through the whole in his own hand writing, is presented to the British Museum by his Son Mr Samuel Clarke, F.R.S.

February 12. 1768.



This Copy of the Liturgy, revised by the Revd Dr Samuel Clarke late Rector of St James's Westminster, and by him left with various additions & alterations interspersed through the whole in his own hand writing, is presented to the British Museum by his Son Mr Samuel Clarke, F.R.S.  
February 12. 1768.

THE  
**B O O K**  
OF  
**Common Prayer,**  
And Administration of the  
**SACRAMENTS,**  
AND OTHER  
Rites and Ceremonies of the CHURCH,  
According to the Use of the  
**CHURCH of ENGLAND;**  
Together with the  
**PSALTER or PSALMS of DAVID,**  
Pointed as they are to be Sung or Said in Churches:  
AND THE  
Form or Manner of Making, Ordaining, and Con-  
secrating of BISHOPS, PRIESTS, and DEACONS.

L O N D O N:

Printed by JOHN BASKETT, Printer to the King's most Excel-  
lent Majesty, and by the Assigns of Henry Hills deceased. 1724.

Price Four Shillings Unbound.



Independence and chose Rev. James Freeman as reader, he with a committee prepared and printed in 1785 the first revision of the English Prayer Book ever made in America. This committee had been in correspondence with Lindsey and also had the advice of Rev. William Hazlitt, father of the well-known essayist, who at the time was residing in Boston. In the preface due recognition is given of the work of Lindsey and Clarke,—“great assistance hath been derived from the judicious corrections of the Reverend Mr. Lindsey, who hath reformed the Book of Common Prayer according to the Plan of the truly pious and justly celebrated Doctor Samuel Clarke.”

In 1811 Dr. Freeman and his colleague Rev. Samuel Cary revised the book of 1785 for future use. The Latin captions were omitted, but were restored in 1850. The Apostles' Creed was omitted and many changes made in the phraseology of the Te Deum. Subsequently revisions were made during the ministry of Dr. Francis W. P. Greenwood in 1828 and in 1831 and in 1841. Dr. Greenwood added many special services and alternate orders of prayer. He largely restored the Te Deum and also omitted the prayer for bishops. Other minor changes were made in the editions of 1850 and 1860 and 1865. The most marked changes were made in the edition of 1918, in the ministry of Dr. Brown and Dr. Snow. The book was greatly reduced in size by omitting most of the work of Dr. Greenwood, altering the Te Deum, discarding the lists of Saints, adding a second form for the Holy Communion Service, and substituting the King James version in the selections for psalm reading.

The last revision was in 1925 when, in Dr. Brown's and Dr. Speight's ministry, several changes of phraseology were made and a considerable section of the Te Deum was omitted.

In 1885 the centennial of the Prayer Book was recog-

nized. Addresses were made by Rev. Henry W. Foote and by Dr. James Freeman Clarke. For many years the King's Chapel Prayer Book, introduced by Dr. Rufus Ellis, was in use in the First Church of Boston after 1868.

Holy Communion Services in King's Chapel are regularly held on the first Sunday of each month and at Easter, Whitsunday, Christmas, New Year's Eve and on the Thursday evening before Easter. There is a record that in 1918 it was voted by the Vestry that a "custom be revived" of a communion service on Whitsunday and that "it be the last of the season."

In 1849 the Wardens and Vestry voted that the invitation to the Holy Communion Service should be in the following form, which has since then generally been continued: "On Sunday next will be administered to all who are religiously and devoutly disposed the holy ordinance of the Lord's Supper." The ante-Communion service "revived" by vote of the vestry in Dr. Greenwood's ministry has seldom been used since Mr. Foote's ministry, except in the years 1932-3.

The embroidered pads for use in the offertory plates were gifts of the Misses King in 1932, who also presented a red damask covering for the Holy Communion table. The large white brocade covering of the table was purchased in 1936.

The hour of church worship on Sunday mornings for many years was 10:30 o'clock. In 1880 the hour was changed to 10:45; again to 10:30; to 10:45 in November, 1920, and to 11 in October, 1922. In 1924 the hour was fixed at 10 o'clock during the summer months, but in 1929 the hour became again 11. In 1911 the afternoon Service was changed from 3:30 to 4.

The original property of the Price Fund, under which the income after 1829 was divided between King's Chapel and Trinity Church, was sold on June 16, 1926, and the

capital otherwise invested. This very happy achievement took place in the office of the law firm of Hutchins and Wheeler. Mr. Edward W. Hutchins was the Senior Warden of Trinity Church and Mr. Henry Wheeler was the Senior Warden of King's Chapel. Mr. Wheeler was a wise counselor and safe adviser in all Church affairs.

For the purpose of bringing the character of the services of worship in the church to the attention of the general public many methods have been discussed and undertaken. In 1901 a "Brief History" of King's Chapel was prepared by Dr. Brown for general distribution. After the regular daily services were begun in 1913 this subject was constantly in the minds of the vestry. In January, 1912, the Women's Alliance were authorized to place notices in the vestibule until Easter under the direction of the Junior Warden. In 1914 similar cards were placed in neighboring hotel boxes, inviting guests to the services. In 1916 a printed list of the worshippers of the parish was made, the first and to the present time the only printed list ever attempted. In 1917 it was voted that regular advertising in the Christian Register be undertaken. Such a notice has been continued without interruption. In 1916 Dr. Snow suggested a bulletin board, which was later placed in the Church yard. In 1920 it was voted that the Senior Warden and Dr. Brown "prepare an information card" to be placed in the pews each month with the monthly calendar, which was first issued in 1909. Since 1922 a regular weekly calendar has been prepared and sent to parishioners through the mail; and in that year Dr. Speight was authorized to prepare special cards for use in the daily services, with five forms of responsive psalms. From 1928-1933 the responsive readings at daily services were from the psalter in the prayer book; after 1933 a special collection of psalms was printed and used. In 1924 Dr. Speight prepared printed cards of invitation to be sent to "bankers

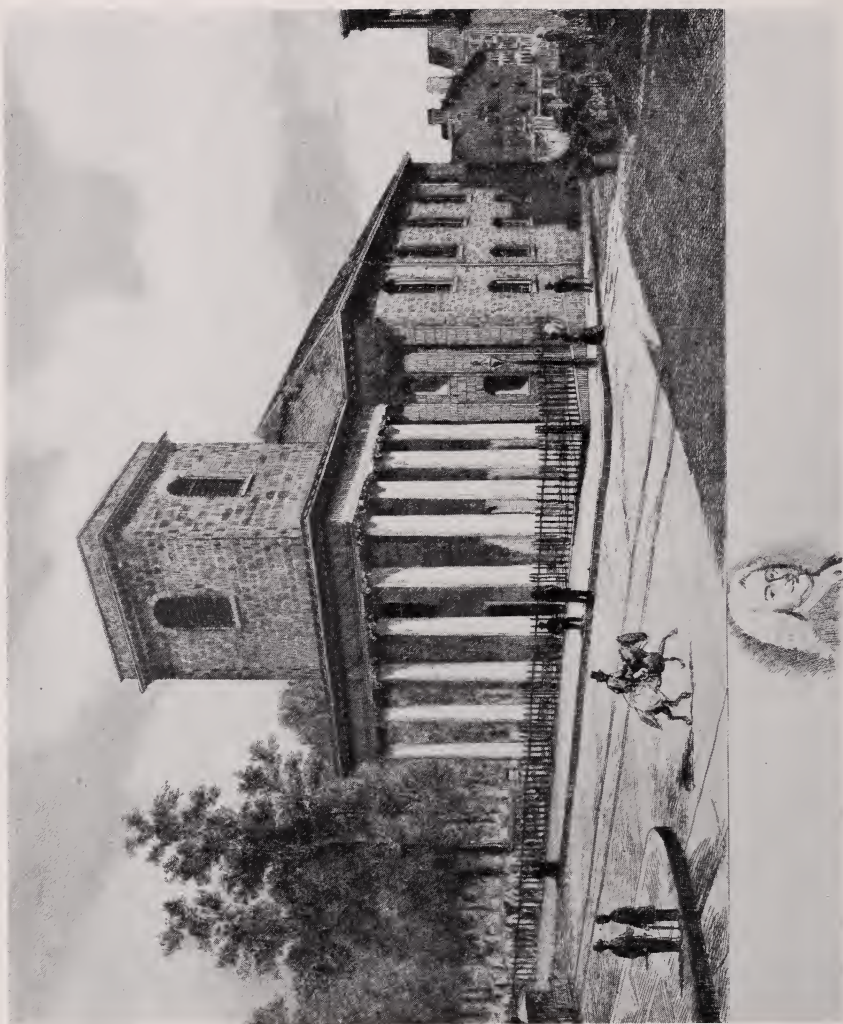
and brokers, lawyers, insurance men," etc., throughout the business section of Boston. At the same time a large card with notices of services was placed in the Boston City Club. In 1925 one hundred and fifty dollars was voted for the first "survey" of residents on Beacon Hill. Several similar efforts have since been made. Broadcasting of daily services was begun in 1923 and was continued with periodic interruptions. Broadcasting began from the Shepard Stores with generous benefits to the church, a privilege withdrawn in 1930. Later application was made to other stations. In 1935 Mr. H. R. Scott reported to the vestry that he had secured a station in October, service to be continued for seven months for \$636.25.

In the same year it was voted that thirty-five dollars per month be paid for securing suitable publicity in daily papers through a special agent.

All these methods and the countless generous efforts of committees and individuals to bring the purposes of King's Chapel to the community are evidence of the wide hospitality and devotion of the members in their desire to serve the religious life of Boston.







KING'S CHAPEL



CHAPTER II.  
THE KING'S CHAPEL.  
THE MONUMENTS.

The congregation of King's Chapel are still worshipping in the place where their first building was built in 1688. When Robert Ratcliffe, the Royal Chaplain of King James II, arrived in Boston in May, 1686, there was no building ready for his services. Requests for the use of one or another of the three Congregational churches were refused by their Puritan members. The use of the library room of the Town House was then allowed by the New England Council, a building standing where the old State House of Boston is now. A "movable" pulpit and forms had to be built and the first service was probably held on the sixth of June. On June 15 the church was organized and two wardens elected. The first service of Holy Communion was held August eight. Here in the Town House the little congregation continued to worship until in Passion Week, 1687, the new Governor, Andros, compelled the sexton of the Old South Meeting House to yield his keys and compelled the people to share their building with the King's Congregation. That year the first King's Chapel was undertaken and it was placed in the burial ground of 1630, the first burial place in Boston. There is an old record indicating that it was close to the bars of the lane through which dwellers on the hill led their cows to pasture on the Common. This location was fixed by the royal Governor under the law of Eminent Domain,

for the Puritans would not sell a foot of land for the Royal Church in any favorable part of the town. This first Chapel was not completed before the news of the landing of William of Orange in Torbay in November, 1688, reached Boston in April, 1689. Then Boston was in an uproar, the Governor was imprisoned in the fort, and members of the vestry put in the common jail. Ratcliffe returned to England after waiting apparently for his successor Rev. Samuel Myles, who officiated in the new church on July 1, 1689.

There is no likeness left us of this first Chapel; but we have a suggested appearance of the enlarged Chapel of 1710, sketched probably about 1720. It is a fascinating sketch of a small wooden building set among small wooden houses, with a tower bearing a slender spire on which is a royal crown, and at the very top on a spindle the customary weather cock. The background is formed by Beacon Hill, with its towering beacon high above.

We can easily imagine the simple, plain structure, the pews with unpainted, uncovered panels, heated if at all by foot stoves, the tops of some of the pews having miniature "banisters," which were discarded in the enlarged church of 1710. There were brocade hangings by the Holy Communion Table and a cushion for the pulpit and the "Brass Standard for ye ouer-glas." There was a church bell and a wooden fence about the building.

There were also there some of the church's most precious treasures. Samuel Myles, who succeeded Robert Ratcliffe, went after three years' service, to London, where he remained nearly four years. Here he won much favor with King William and Queen Mary, and on his return in 1696 after the Queen's decease he brought the Holy Communion Table which is still used and cherished today. He brought also two surplices, a carpet for the altar, crimson damask with "silke fringe," a large Bible, large

and small prayer books, linen, and other items for use in religious worship. He brought also the four painted canvas panels, which still keep their place in the chancel,—The Lord's Prayer, The Ten Commandments (2), The Apostles' Creed. A record speaks of these panels as "drawne in England and brought over by Mr. Samuel Myles in July, 1696." One Mr. G. Dyer has left his bill as follows: "To my Labour for Making the Wather Cock and Spindel, to Duing the Commandments," etc. . . . "which I freely give." It may be that "duing the commandments" meant painting them, for Dyer was a painter by trade, and that he painted these tablets after they had been drawn in England. A record of 1733, listing the items in possession of the church, speaks of "The Altarpiece, whereon is the Glory painted, the Ten Commandments, The Lord's Prayer, The Creed, and some texts of scripture." This is probably the present Altarpiece. The texts of scripture may have been above it and omitted in the new church of 1749. The picture of The Last Supper by Benjamin West, now in the west gallery, was purchased in London with the purpose of placing it in the chancel. A later record says: "This valuable painting was presented by some gentleman in London to the King's Chapel in Boston for an altarpiece. The Wardens and Vestry, being desirous to avoid everything which might hurt the feelings of the most scrupulous, thought it prudent to suspend, for a time at least, the introduction of this picture into the church, and deposited it with their minister." (Edward Davis' account.) The next year, 1697, came silver flagons, salvers and "boules," and two civers, "two Sarplous Fine Holland" and other articles for the church. One of these flagons with a chalice and a paten are now in the possession of Christ Church, Cambridge, and are marked: "The Gift of K. William and Q. Mary to y<sup>e</sup> Reve<sup>d</sup> Sam<sup>l</sup> Myles for y<sup>e</sup> use of their Maj<sup>ties</sup> Chappell in

N. England: 1694." Another similar flagon, chalice and paten were given to St. Paul's Church, Newburyport; they have been lost.

In 1698 there arrived a splendid gift from King William III, a theological library for the minister's use. Except at Harvard University and possibly a few private libraries there was no other so considerable collection of books as this in North America. There were ninety-two folios, eighteen quartos, and ninety smaller books. Through use and other exigencies the number has been considerably reduced. In 1823 the volumes that remained were deposited with the Boston Athenaeum; and in 1911 they were given to the Athenaeum in consideration of a perpetual share in the Athenaeum for the use of the ministers of King's Chapel. These books are kept in a special case with due regard to their age and value.

Another inheritance from the enlarged Chapel of 1710 is the graceful and deeply cherished pulpit, which was voted built December 6th, 1717. A service of historic interest was held when the church celebrated the 200th Anniversary of the pulpit. On December 21, 1919, the service was held in the presence of Governor Calvin Coolidge, Mayor Andrew J. Peters, President Charles W. Eliot and a large congregation. There were addresses by Dr. Brown, Rev. Francis G. Peabody, D.D., Rev. Henry Wilder Foote.

This pulpit is one of the oldest in our land; and unquestionably the most distinguished because of the great number of preachers of the Christian faith, who on Sundays or on week days have proclaimed here the one gospel, while holding such varied denominational allegiance. In the old church the pulpit stood against the north wall. The present sounding board is of much later origin and the present hexagon form of the pulpit was completed by a change at the back at Easter, 1837. The pulpit was





THE PULPIT, 1717



then completely clothed in a new red silk damask covering. A similar damask covering was given to the reading desk, another hung along the gallery top in front of the organ and the Holy Communion Table was similarly draped, making it resemble an altar. This pulpit is thought to be the oldest pulpit still in use in America in a church situated in the place of its original foundation. In the ministry of Dr. Greenwood a century ago a plan was proposed to move the pulpit from its present location and place it in the middle of the chancel. Dr. Greenwood strongly opposed it, saying, "The most honorable portion of the church is allotted to the Communion Table, as the symbol of the Christian faith and fellowship. . . . This is as it should be. A change which should transfer the pulpit to the chancel would in my opinion go far to spoil the church, and is such a change as I never wish to see in my lifetime and hope will never be made after I shall be gone."

The corner stone of the present Chapel was laid in 1749; but the Chapel was not ready for Divine Services until August 21, 1754. The details of this building, the correspondence regarding it with friends in England, or in other Colonies, are well preserved in the books of records carefully collected by Dr. Henry Caner, the rector at the time. Dr. Caner is often held in less regard, in the history of the Chapel, because of the fact that he was a royalist and also that he carried away all the Communion Silver and many record books of the church in 1776. The books were recovered in 1805, while the silver has never been satisfactorily traced. But the initiative, and largely the consummation of our present Stone Chapel are due to Dr. Caner's foresight, industry and good taste. Very few structural changes have ever taken place in the building, which is generally regarded as having the most beautiful church interior of the Colonial type of architecture in America. The cemetery north of

the Chapel, dating from 1630, was never in the control of the church, although popularly called King's Chapel churchyard in later years. The proprietors had tombs built under the Chapel and they have never been disturbed. The so-called stranger's tomb under the floor of the vestibule in the tower, where sextons had the right of burial, was closed in 1828. At a meeting of the Vestry, October 11, 1855, a committee reported that, "all the tombs are now closed with brick and the wooden doors removed."

For the most part it may be claimed that the proprietors of King's Chapel have watched with jealous care the preservation of the building, which has grown more and more to represent in the minds of the people of Boston one of the great treasures of local building. Whoever has been the Senior Warden of the Chapel has regarded it as his sacred duty to keep this ancient shrine of worship from any kind of harm. Business men have tried to have the burial ground changed and devoted to business purposes. The users of streets have made propositions for widening School Street. The postmaster of Boston proposed it in 1874, offering Federal aid. An act was actually voted to build an elevated street railway near the Chapel, but a watchful group of women and a referendum prevented it. The conditions of the Indenture of 1907 have provided for every contingency except Eminent Domain and fire; and the action of the Vestry in 1929 was intended to make the structure of the Chapel as safe from fire as human planning could. On a windy day with driving snow, April 16, 1929, the chimney caught fire and sparks were sifting through the rusted holes in the long funnel in the crypt leading from the furnace. The threatening danger made action urgent. Arrangements were made at once with the Edison Electric Company, who had recently placed pipes in Tremont Street to distribute the exhaust steam of their plant in Kneeland Street; such heating became



available September 28, 1929. At the present time there is never any fire in the building; there has been installed a very comprehensive sprinkler system; all electric current is turned off the building at night. The steam heating furnaces had been put in in 1896.

The architect of the Chapel, Mr. Peter Harrison, had planned to have a spire on the western tower, but it was never undertaken. The portico of heavy wooden pillars before the tower was erected in 1789. And it is said that President Washington, who attended a performance of "Oratorio or Concert of Sacred musick" in the Chapel on October 27 of that year made a contribution of £5. The church yard extended into what is now Tremont Street, but the city needs gradually brought it to its present limits, attended by many meetings of committees to locate the boundaries and settle the problem of a news stand that long stood against the fence on the corner of School Street. The church obtained revenue from this news stand from 1886 until it was taken away in 1914.

In 1821 Lewis York was paid for "scowering pews of church." This might indicate the pews were then unpainted. How long before 1840 the pews were painted is not quite clear. In that year the problem was discussed of "painting the woodwork of the church, on the inside, where it is now painted, to be repainted . . . also the walls . . . to be stained of some grave color, and the ceiling to be whitewashed." It was voted to paint the outside panels of the pews on the ground floor of the church to imitate old oak, taking the organ case as a pattern. It was in 1915 that these panels and doors were painted white like the rest of the interior and the pew numbers painted in black took the place of metal. There are records of green moreen and crimson moreen for cushions; and black cloth also. When the proprietors wished cushions or coverings for the pew panels their individuality resulted in a great

variety of colored fabrics. It took years to attain the present uniformity of brocade.

A lady writing of her girlhood at King's Chapel said: "In those days (about 1850) everyone who had pews on the lower floor furnished his own pew, and the lovely flowered velvet carpets and soft white or peach colored, or pale green brocade and pillows were very entrancing to us and we played we owned different ones."

In 1916 the Vestry voted to buy a standard cloth to be kept by the church for future use.

Under many pews were little drawers in which in time many interesting records had been preserved. Also in the pews were many crickets. An examination in 1900 showed that some were badly worn and the sizes were odd. A special committee issued a circular, which said: "Your attention is called to the crickets." These crickets were often used by worshippers as kneeling stools. And some were called "a box cricket with lock having prayer books of special value to them (the parishioners) which they wish preserved from injury by general use."

Cochituate water was admitted to the crypt in 1849; electric wires connected the bell with the city fire alarm in 1852.

In 1901 the stone steps into School Street were built and a window lengthened to the floor for a door of exit. Similarly the window at the end of the north aisle had been cut earlier to give entrance into a minister's room. This extension of 1766 was at first of wood and later rebuilt in granite after a plan by Mr. George Snell, by permission of the Aldermen of Boston in 1858.

In 1909 the present organ was built, a gift by Mr. Frank Everett Peabody in memory of his son. And in 1915, it being urged that the aisles of the wooden floor, long covered with red carpet, if covered with slate tiles would aid greatly in reflecting the tones of the organ, the present

stone floors of Vermont slate were built at a cost of \$1400.00. This cost was generously assumed by Mr. Peabody. In the same year the marble chancel floor was built as the gift of Miss Mary Foster Bartlett, in memory of her sister Fannie Bartlett. In 1935 her own name was added to the memorial. In presenting this chancel floor Miss Bartlett wrote on August 12, 1915: "I understand the chancel is to be of white marble . . . I have always desired to build a Chapel in Boston, the interior to be of white marble and everything about it pure and beautiful for the teachings of our Unitarian faith." This letter well expresses Miss Bartlett's spirit which always burned with brightness before every purpose of the church and her denomination.

A church record of February, 1915, calls the attention of members of the parish to the "new case for the Paige cross, which is hung on the wall of the Chancel above the table, every Communion Sunday." The case is made of ebony lined with red silk damask, supported by a corbel of carved mahogany, after a design by the architectural firm of Cram and Ferguson. It was the gift to the church by the communicants. Since 1929 the silver cross given by Mrs. Louis Craig Cornish has been kept in the case on week days and the Paige cross takes its place on Sundays.

About 1911 at the suggestion of the Women's Alliance the practice began of placing copies of sermons in the vestibule for general distribution. A rack was built and Miss Elizabeth Johnson, who had the care of this work, reported that in that year twenty-two hundred tracts were taken away. In May, 1917, a case of shelves was built under the rack to hold the sermons. In subsequent years many thousands of sermons have been thus distributed annually. In October, 1924, a lending library was arranged in the vestibule in charge of Mrs. Herbert Lyman; and in 1923 a "visitors' book" was placed there.

In 1916 the church yard was paved in brick and a flag staff at first planned for the tower was set at the corner of School Street in 1917. It was removed ten years later. The metal balustrade around the tower was built in 1916 as a gift of Mrs. George Dudley Howe. A wooden balustrade built in 1756 once went all around the Chapel, but it had long before fallen into decay.

The national and the state flags which hung for a time from the organ gallery and are at present on either side of the Soldiers' Monument were the gift of the children of Henry W. Foote in 1917, on Easter Sunday.

On January 20, 1918, a roll of honor containing the names of thirty-two members of King's Chapel in service in the World War on a simple white board designed by the Senior Warden (J. Randolph Coolidge, Jr.) was placed in the rear of the church near the Civil War memorial. Six other names were added later in the year. On November 11, 1925, the marble memorial doorway of entrance to the Chapel was dedicated to the memory of Miss Helen Homans, Hamilton Coolidge and Edward Blake Robins, who generously and bravely gave their lives in the "Great War."

In 1923 fire escapes were built at the east end of each gallery; and in the same year cellar stairs were built in pew No. 14 to give access to the crypt, to which access had hitherto been possible, except by an iron stair case in the minister's room, only from the ground level at the exterior east end of the Chapel. The pew door of entrance to the cellar stairs was once opened by a visitor to the church, Miss Cliff in 1925, who entered and fell, this accident giving rise to a long protracted law suit with an insurance company. In succeeding years many improvements were undertaken for the beauty of the Chapel, the safety of its treasures and the comfort of visitors and ministers. In 1918 the Vestry voted their gratitude to Mrs. Edward







RESTORED GOVERNOR'S PEW, 1928

H. Bradford for her gift of an acousticon that was then installed in the Chapel in memory of Mrs. Francis Skinner Fiske. The ancient fence of wood, that enclosed the church lot at first, after many repairs and rebuildings gave place to a cast iron fence, renewed in 1860, which in its turn gradually fell into decay. Once a pedestrian caught his coat in a broken fragment of the iron and sued the Proprietors of the Chapel for damage. In 1922 the present very beautiful wrought iron fence was built after a design made by the architect Robert Swain Peabody, before his death in 1917; it was built by the F. Krasser Company of Roxbury. It was a gift in memory of Miss Julia Lyman by her sister Miss Mabel Lyman. About 1849 for purposes of ventilation an opening had been made in the ceiling of the Chapel covered with its plaster of Paris grill, of acanthus leaves. This purpose was further supplemented by a shaft in the attic with an exit from the building, the circulation of fresh air controlled by an electric motor, in the crypt, the gift of Miss Mabel Lyman in 1925. In 1929 the crypt floor was renovated and in 1930 the sexton's room was rebuilt.

In 1928 Mr. Edgar T. P. Walker of the firm of Smith and Walker was chosen supervising architect and he still gives constant care to all new physical undertakings in the Chapel. In that year he offered plans for a restored Governor's Pew, which was then built by private subscriptions. The moving spirit in this restoration was Mr. W. W. Vaughan. The Royal Governors had a pew in the first King's Chapel. It was on the north side of the Chapel near the pulpit. In the present Stone Chapel it took the place of pews Nos. 31 and 32. Before the War of Independence the Governors, if members of King's Chapel, used it for themselves and their families; and always on state occasions, whether members of the church or not. After that war it was called the State Pew and the Gov-

ernors of the Commonwealth might use it. The last governor who might have occupied it was William Sullivan, who however greatly disliked such distinction as he would have sitting among his fellow worshippers. When the pew was offered for sale to him in 1826, he declined to buy it and in a letter commenting on the expediency of destroying it and the differences of opinion on the subject then prevalent, he added: "The reason for having such a pew has been gone almost half a century; and I do not perceive why any individual should occupy more space than others do in the republic of a church." It was finally taken down in 1826 and its semblance did not appear again until the architect, Mr. Robert Swain Peabody, built a copy much in accord with a drawing which Miss Sarah Clarke had once made from memory. This copy was for the celebration of the second century of the Chapel in 1886. It soon disappeared. As time went on and sentiment grew strong for ancient traditions, the question of restoration was often discussed in Vestry meetings. Governor Channing H. Cox on the occasion of a religious service in the Chapel was invited to sit in Pew No. 31, and pleasant references to the ancient pew were made. After the restoration, on Sunday, December 30, 1928, Governor and Mrs. Alvan T. Fuller with aides sat in the new pew. Dean Willard L. Sperry preached the sermon. The last Royal Governor to occupy the pew was Thomas Hutchinson. His house had been sacked by a mob and his furniture destroyed. His chair in the Governor's Pew however remained unharmed. It was inherited by Mrs. Charles Pomeroy Parker of Cambridge and she kindly loaned it for the occasion of 1928 and Governor Fuller occupied it. Mrs. Fuller sat in a companion chair that had been in use in a house directly opposite the Chapel in royal days. This chair, the gift of Mrs. W. W. Vaughan, is still in the Governor's Pew together with prayer books and hymn





GOVERNOR HUTCHINSON'S CHAIR



books, the gifts of the Vaughans. A replica of the Hutchinson chair was made by Irving and Casson at the time and is now permanently kept in the pew. On Sunday, December 29, 1929, Governor Frank G. Allen, with his daughter and her husband, Francis V. Crane, with two aides, were present and the sermon was preached by Rev. Augustus P. Reccord of Detroit. And again on December 28, 1930, Governor and Mrs. Allen and two aides were present on which occasion the sermon was preached by President Clarence Augustus Barbour of Brown University. On April 11, 1933, Governor Joseph B. Ely occupied the pew at a funeral. On the 10th of March, 1934, he sat in the pew in attendance at a wedding; and on the next day, Sunday, he with Mrs. Ely attended the service with his secretary, Mr. Robert Fiske Bradford and his aides. The sermon was preached by Dr. Palfrey Perkins.

In 1930 new mahogany doors of entrance from the vestibule were built; also the interior of the minister's room was rebuilt, both according to Mr. Walker's plans. A new steel safe, adequate to contain the church records and silver was installed; the beautiful English made desk was added to the ministers' room and the small mahogany table and chairs. The old desk was sent to the parish house; the present rug was the gift of Miss Mabel Lyman. The present chandelier was hung in 1930. It was built by Bigelow and Kennard after a design by the firm of Smith and Walker. Also in the same year the attic of the Chapel was carefully cleaned and some thirty or forty barrels of dust removed. At the same time the entire granite structure was carefully pointed.

In 1928 it was found that the ancient painted tablets in the chancel had suffered from age. They were taken out and given over to an expert, Mr. Herbert Thompson, at the Boston Museum of Fine Arts. He, with great skill, removed the weak fabric on which the paint had been laid,

substituted a new fabric and replaced the tablets, saying that they might now retain their place for another two hundred and forty years. This was done at an expense of \$500.00. In 1934 the great painting of *The Last Supper* by Benjamin West, which had been in the possession of the church since 1754, was similarly treated and restored and rehung in the west gallery. This work was done by Mr. Alfred Lowe and Mr. John Finlayson, of the Museum of Fine Arts. This picture had been kept in the John Hancock house on Beacon St., for a time, after the War of Independence. The picture of King's Chapel now in the minister's room was also cleaned. It was painted about 1828 and probably by Henry Cheeves Pratt. It was presented to the Church in 1916 by Mrs. George D. Howe.

Two practical problems have engaged the worshippers in King's Chapel in recent years, attended with wide divergencies of opinion, but apparently not yet marked by final agreement. The problem of the lighting of the Chapel is an old one. In the earlier years candles and later lamps were brought in for special occasions. There is a church bill for candles used in 1818. Once the Chapel was a comparatively large building, not overshadowed as now. The full sunlight, even in winter, poured into the eastern and southern windows; while now a few rays only ever find their way into the chancel. Also there is a tradition of a strong "prejudice among some of the older members of the congregation against opening of churches except in full daylight." An afternoon service at four, or in winter at three, had no need of much artificial light. As a matter of history evening services at the Chapel of any kind have never continued popular. In 1872 partial lighting with gas was tried; and in 1878 the Chapel was fully fitted with gas lights. These lights were placed on the tops of the pillars as well as in other parts of the Chapel. They were superseded in 1888 by electricity, the electric lamps taking

the place of the gas burners. Many experiments followed. Electric lamps were tried in the ceiling under the galleries; an elaborate system was placed just within the line of the chancel arch, from the floor upwards; lamps were inserted in the pulpit at the back. The present lamps on the reading desk and in the pulpit were placed in 1929. A lamp was placed on the sounding board in 1930 better to light the chancel and another in 1936; and sconces were placed in the jambs of the windows. Nothing seems wholly satisfactory for both those in the galleries and those on the floor. People however are patient since the Chapel is rarely used in the evening and the wiring of the chandelier admits adjustment to usual needs.

Another problem that has caused much discussion is that of the painted glass windows in the chancel. In 1863, on October 11, the proprietors voted to "accept the generous gift of painted windows for the chancel, made to the Chapel by our friend and fellow worshipper, Mr. John Amory Lowell, Esq." These windows were designed and made in Munich, in Germany. They took the place of plain glass windows, which had hitherto been screened, when required, by folding blinds. In recent years popular taste in the matter of painted or stained glass has undergone many changes. There seems not yet any final agreement among people as to whether the windows are what they ought to be; or whether colored glass should be used at all in King's Chapel; whether the windows should be covered with curtains or tapestry, or with blinds. At Society meetings in the past six or eight years much time has been given to this problem. Many experiments have been tried, the various sections being taken out and replaced and removed again. The window frames of the side windows in the chancel, of the early nineteenth century, were discovered and are at present in their original setting. One was in the keeping of the Greenfield His-



torical Society; the other was in the possession of the New England Society for the Preservation of Antiquities in the Brown house, Watertown. Only the central part of the Georgian window is at this time filled with the colored glass, the St. Paul window at the left and the St. John window at the right having been taken down. In September, 1936, on the occasion of the two hundred and fiftieth anniversary all the chancel windows were covered with heavy damask.

The decoration of King's Chapel on the occasion of Christmas and Easter always called forth the skill and effort of many committees during its long history. The Puritan churches in the earlier years took no account of church days, but even forbade such practices. Christmas greens were always provided in King's Chapel. When in 1753 the old wooden church was taken down, the proprietors requested the use of the "South Brick Church," known as the Old South, for their services. The request was granted, but with the observation that "only they expected that we would not decorate it with spruce."

In 1855 the church records say that 1000 yards of green were purchased for the Christmas decorations. In 1822 Joseph Coolidge draped the church in evergreens. In 1861 Greely S. Curtis was thanked by the Wardens and Vestry "for the beautiful manner in which the church was draped at Christmas." A record shows that in 1847 ivy had been planted along the north wall and climbing roses planted against the east wall. In 1865 twelve men subscribed money for the planting of English ivy about the porch, on the front wall of the Chapel and new sod was placed between the porch and the burying ground. The ivy was later removed because of its injury to the building.

The Chapel has always been generously loaned to responsible organizations for public purposes. The first meetings of Masonic Orders in Boston were probably held

here in 1720; the public funeral of General Warren after Bunker Hill in 1775; many musical festivals; meetings of the Order of the Cincinnati; services on the opening of the Legislature in 1881; Law and Order League 1884; organ recitals and similar events. Lowell Lectures, when the topics concerned theology or philosophy or church history, have generally for many years been held there. The Annual Forefather's Day Service, Society of Mayflower Descendants, was held in 1901; dedication services of the Haldimand tablet in School Street, 1907; Birthday Celebration of the Boston Browning Society, 1916; Memorial Service New England Association of Railroad Veterans, 1917; Massachusetts Charitable Fire Society, 1919; Pilgrim Tercentenary Services, 1920; Hampton Institute, 1922; American Public Health Association, 1923; Women's Overseas League, 1928; National Women's Christian Temperance Union, 1928; Boston Tercentenary Service, June 8, 1930, sermon by Dean W. L. Sperry; Fiftieth Anniversary of the Bostonian Society, 1931; Massachusetts Society, Sons of the American Revolution, 1933; July 30, 1933, service commemorating the 200th anniversary of St. John's Lodge of Masons. On Tuesday evening, January 10, 1933, the Service of Dedication of the Mission Brotherhood, a Liberal Preaching Order, was held in King's Chapel. The Chapel was freely given for these and for many other organizations by the Wardens and Vestry provided they were primarily of a religious character and under the care of or participated in by the minister of the church. All such services were held at other times than that of the Sunday morning service.

Public memorial services of prominent people, not of the church, have often been held in the Chapel, Pres. Harding, 1923; Pres. Wilson, 1924; Pres. Taft, 1930.

On the occasion of the funeral of Mr. Moorfield Storey, October 27, 1929, the north gallery was a gathering place

for many negroes, in memory of their faithful advocate. And it is not easy to forget how when the throng of worshippers left the church, as the service was over, a number of little colored boys sat on the gallery top, their stockingless legs hanging over the white panels, their eager faces watching the moving people and listening to the music.

Because of the traditions of King's Chapel and the unique character of the church and the great age and beauty of the building, it has naturally become one of the historical monuments of Boston to which visitors to the city flock in great numbers. This has long been so, but particularly in the past few years. In the six months from April to September, 1936, 21,687 were counted as coming into the Chapel in the hours of week day opening, 8,382 in August. One day in July a lady and her husband came in and slowly wandered up the north aisle. Mrs. W. had been putting things to order and had laid her coat down on a pew cushion. It happened to be the pew under the tablet to Dr. Holmes. The visiting lady was soon heard to say, "Oh, my dear, come here! Here is a monument to Oliver Wendell Holmes, whose books we have so often read. And, of course, this must be his pew. And just think how they revere his memory, for they have kept his coat here all this time." As a matter of fact, Dr. Holmes always sat in pew 102 in the south gallery.

As in the early years Bishop George Berkeley preached in the Chapel in 1731 and Charles Wesley in 1736 so in our time Prof. L. P. Jacks of Oxford, in 1924 and after, preached several times on Sunday and at the daily services. And in 1928 Rev. W. R. Matthews, the Dean of St. Paul's Cathedral in London preached here, the first Royal Chaplain to be in our pulpit since 1775. On the occasion of Dr. Matthews' visit a reception was given him in the parish house to which many clergymen of the city together



with the church members were invited. Other noted British preachers, together with men of learning in our own country, have declared the gospel of Christ here.

When Father Benson of the Cowley Fathers in Oxford came to Boston in November, 1870, to establish here the order of St. John the Evangelist, the Bishop of Massachusetts refused to allow him to preach in any church of his diocese because of his "popish tendencies." Rev. Mr. Foote, hearing of it, suggested that he preach in King's Chapel. But Father Benson replied, "I am a Trinitarian and would have to preach that doctrine." "That would not harm us," said Mr. Foote. And so it happened that the first sermon Father Benson preached in America was heard from our pulpit.

In July, 1858, while repairs to the church of the Parish of the Advent were being made, the services of that parish were held in King's Chapel.

In December, 1930, the large Bible, given to the Chapel by Mrs. Elizabeth Rogers in 1767, and long in daily use was removed from the reading desk and given over to Miss Irene M. Tilden for repairs. A Higginson family Bible, the gift of Miss Marian Lee Blake, took its place for common use.

In recent years the morning devotional services of Anniversary Week have often been held in King's Chapel. In Anniversary Week, 1934, the services being under the auspices of the American Unitarian Association, the Holy Communion Service of Thursday, May 24, was conducted by the minister, Dr. Palfrey Perkins, and others, and Archbishop Gregorio Aglipay, D.D., of the Filipino Independent Church. The address was by Dr. Aglipay, but was interpreted into English. In the service Archbishop Aglipay used a precious and historic silver chalice which he had generously given to the American Unitarian Association on the occasion of a former visit to Boston. Earlier

than this occasion, on February 8, 1921, a Holy Communion Service was arranged by Dr. Louis Craig Cornish, secretary of the American Unitarian Association, at which Dr. Gabriel Cziki of Budapest, Hungary, and others officiated. At this service Dr. Cziki used a golden paten which had been sent from Hungary to Dr. Edward Everett Hale, of the South Congregational Church, fifty years before. This paten is six inches in diameter. It bears the date 1687; but it may have originated in Poland in Pre-Reformation years; on the edge the words "For the Glory of one Eternal God and his Son Jesus Christ" are engraved in the Hungarian language. This paten is now in the custody of the Museum of Fine Arts.

At one of the Daily Services, January 28, 1936, at noon, there was held a memorial service for King George V. of England. There was especial music with members of the choir singing a Latin hymn. The service was conducted by Dr. Palfrey Perkins; the sermon was by Dr. W. Waldemar W. Argow of the Unitarian Congregational Society of Syracuse, New York. The last hymn was announced and the benediction given by Dr. John Carroll Perkins, who sat in the chancel during the service. This service followed a precedent of the 18th century,—a funeral sermon, March 23d, 1738, on the death of her late Majesty, Queen Caroline, when the pulpit was covered with black cloth. Earlier the old wooden church was "hung in mourning" in 1714 on the occasion of the death of Queen Anne.

An engrossed copy of the service of January 28th was sent to King Edward VIII and received due recognition and a reply.

The order of service was as follows:—

Organ

Largo .....	<i>Handel</i>
Dead march from Saul.....	<i>Handel</i>

Tolling of the bell

Reading of the 90th Psalm.....*By Dr. Palfrey Perkins*

Hymn 411

Scripture

Revelation 21:9-22; 22:5.....*By Dr. Palfrey Perkins*

Prayers.....*By Dr. Palfrey Perkins*

Choir—Domine Salvum fac

Sermon—Dr. W. Waldemar W. Argow

Hymn—163

Benediction—Dr. John Carroll Perkins

The following engrossed copy of the proceedings was sent to King Edward VIII:

Boston, Massachusetts,

February 15, 1936.

The Wardens and Vestry of King's Chapel, Boston,

To His Most Excellent Majesty, Edward VIII,

St. James's Palace,

London, England.

Greeting:

Among the many memorial services for His Most Excellent Majesty, the late King George V, there was one in Boston of which we would inform you. Our King's Chapel is the only Church in the United States, so far as we know, which has kept its original name of King's. In the year 1686, two hundred and fifty years ago, a Committee of the Council of His Majesty King James II sent the Rev. Robert Ratcliffe, M. A., to Boston "as a person fitly qualified to reside in New England to take care of and instruct such of His Majesty's subjects as shall apply themselves unto him, or shall desire to serve God according to the Rites of the Church of England." Such worship, subject to many natural changes, has continued to the present time.

In our Chapel at noon on Tuesday, January the twenty-eighth, many people gathered for the Memorial Service.

In our ancient Governor's Pew sat your Majesty's Consul General in Boston, Hugh A. Ford, Esq., the Vice-Consul, F. B. A. Rundall, Esq., and Mrs. Rundall, and the Acting Vice-Consul, A. O. Bray, Esq.

The service was conducted by Rev. Palfrey Perkins, D.D., Minister of King's Chapel; a prayer of his in the Order of Service we herewith enclose.

"Almighty God, through the might of whose spirit, kings reign justly and princes work righteousness, we join with a great company this day in remembering before Thee the late King, George of England, the glory of whose rule was the simplicity of his obedience. We bless Thee for his good example of honesty, of gentleness, and of unwearied devotion to duty. We rejoice that by kindly understanding and steadfastness in weal and woe, in gladness and grief, he won from the great family of his peoples, an honest homage and a deep affection. As Thou hast now set him free from burdens of Empire and shackles of mortality, so vouch-safe him, we pray Thee, rest and peace. Grant that his son, the King, and all his faithful people and together with them we and friendly nations everywhere—having these Thy mercies in remembrance—may follow on to serve Thee; so that wisdom and knowledge may be the stability of our times, and our deepest trust may be in Thee, The Lord of Nations and the King of Kings.  
Amen."

The Scriptures were read from a Bible presented to our Chapel in the reign of George III. The music of the organist, Prof. Raymond C. Robinson, and the Latin Hymn sung by the choir, maintained the spirit of mourning and of praise.

The Sermon was preached by Rev. Dr. W. Waldemar W. Argow of Syracuse, New York, who spoke of all hearts

sharing a common grief in this hour of Britain's sorrow. Of the King he said that "he was like a father, who governed his people with a tender solicitude. He was a spiritual symbol of the great unity of the peoples of this globe . . . Let us thank the Father of us all that such a one has lived and wrought and ruled among us."

In this Service it was our great desire to pay tribute to a noble ruler, to share in the sorrow of his loyal people, and to recall the spiritual tradition which binds us all to the ancient Faith of our common race.

*Senior Warden,*

HERBERT LYMAN

*Junior Warden,*

GREELY S. CURTIS

*Treasurer,* GEO. A. PARKER

*Minister,* PALFREY PERKINS

*Minister Emeritus,*

JOHN CARROLL PERKINS

The following reply was received:—

Foreign Office

S. W. 1

11th May, 1936.

Gentlemen,

I am directed by Mr. Secretary Eden to inform you that he has received The King's Commands to convey to you the most sincere thanks of His Majesty for your Address of the 15th February last, in which you gave particulars of the Memorial Service which was held in your historic church, King's Chapel, Boston, on the day of the funeral of His late Majesty King George V.

2. His Majesty warmly appreciates the sympathy shown by all who organized and took part in this touching tribute, His interest in which is enhanced by the unique



associations to which your Address has so justly made reference.

I am,  
Gentlemen,  
Your obedient Servant,  
Erich Bland

The Wardens and Vestry  
of King's Chapel,  
Boston,  
Massachusetts.

It is thus seen how through the years the building of the Chapel has been both carefully preserved according to the plan and vision of the architect and also made beautiful and serviceable in ways that the architect would most assuredly have approved.

In the year 1874 Mr. Foote arranged for a series of lectures in this Chapel. He announced that its purpose was not controversial. It was designed to aid the active spirit of inquiry and earnest investigation of the gravest problems that concern individuals and communities seeking an assured faith and fixed convictions; able preachers of various denominations lent their aid and the series of discourses tended to promote a greater unity and to check the growth of diversities in the Christian Church. His wish was to find common grounds of agreement, and to deal with positive truths instead of negations.

Such has always been the increasing purpose of worship in this place, and the many years of the daily preaching services has proved to the city how great a thing is Christian worship, in the spirit of a wider fellowship.

In the early years of the Protestant Churches in Boston it was the custom for the buildings to be fast locked from Sunday to the next Sunday and daily religious uses of the church were unknown. As time went on however, people

began to think of churches not only as meeting places for Sunday worship, but as public places for individual rest and prayer. Ministers began to add to their customary pastoral duties, by having special hours of attendance at the church, when parishioners or strangers might come to them for advice and spiritual ministrations. As the desire for such service grew in King's Chapel it was decided to have the church open for visitors on certain days of the week.

In the calendar for November, 1910, it is recorded: "The opening of King's Chapel to the public during five mornings in the week, as indicated by the notice recently placed outside of the church, has been widely appreciated judging by the number of visitors during the past summer,—coming singly, two or three together, or in larger groups from sight-seeing wagons, and, for the most part, showing genuine interest in the venerable building and its associations." The beauty of the building and its historic character brought people from far and near. But the deeper purpose of the place as a house of prayer began to make its natural and spiritual appeal. And particularly after the daily services had become a part of the religious life of Boston the devotional character of the Chapel led unknown numbers of men and women to seek there quiet refreshment and rest; and often counsel and help in many problems that beset the human soul. On the bulletin board passers by could read the words, "Open daily for rest and prayer." And what religious consolation came thus to parishioners and strangers only they who received such consolation could testify.

On January 1, 1938, by a vote of the Wardens and Vestry, Mrs. Charles F. Whiting arranged to be at the Chapel daily, except Saturdays, where it was her purpose to meet any who might enter the church, greet them, if they were strangers, inform all who cared to know about the history and life of King's Chapel; and to the many who



came into a place dedicated to religion with some personal spiritual problem, she tried to give each that spiritual direction which was according to their need. Thus the Chapel seeks to add to customary forms of worship that more intimate ministration to individual souls.

## THE MONUMENTS.

1. The marble bust of Rev. James Freeman, D.D., 1759-1835; by Shobal Vail Clevenger; erected by the church in 1843.

2. The marble bust of Rev. Francis William Pitt Greenwood, D.D., 1797-1843; by John C. King; erected in 1845 by the church.

3. The marble floor in the chancel was designed by Robert Swain Peabody; built in 1915 in memory of Miss Fannie Bartlett; "Fidelis"; the gift of Miss Mary Foster Bartlett, whose name was also inscribed thereon in 1935.

4. The tablet in memory of Rev. Howard Nicholson Brown, D.D., 1849-1932; placed by the church in the chancel floor in 1935; designed by Mr. Edgar T. P. Walker. The inscription reads: "Minister of King's Chapel, 1895-1932, He preached the Word of God and broke the Bread of Life as minister of Christ Jesus."

5. The marble bust of Henry Wilder Foote, 1838-1889; the work of his friend and parishioner, Thomas Ball; erected by the church in 1891. Mr. Foote was minister of King's Chapel from 1861-1889. "With victorious faith and abiding peace he lived among us blessing and blest."

6. The marble bust of Ephraim Peabody, D.D., 1807-1856; by Thomas Ball; the pedestal by R. Barry; erected in 1859, by the church.

7. The tablet of cremo and gray Tennessee marble in

memory of Robert Swain Peabody, 1845-1917; designed by Robert Peabody Bellows and executed by John Evans and Company; erected in 1919 by the family of Mr. Peabody. The inscription is as follows: "Architect; Vestryman and Warden of King's Chapel."

8. The memorial tablet to the memory of Governor Roger Wolcott, 1847-1900, erected in 1904; designed by Robert Swain Peabody. The inscription was composed by President Charles W. Eliot, "Faithful generous citizen, High-minded public servant, Wise, sincere, devout, a lover of home, church and country."

9. The tablet erected by Governor William Shirley in memory of his wife Frances Barker, 1692-1746,—the "fair Francesca"—, with her bust; and of his daughter Frances Shirley Bolland, died in 1744; and his daughter's husband, William Bolland, et al; designed by Peter Sheemakers and brought from England.

10. The tablet in memory of Thomas Newton, died in 1721, aged 61 years; erected in 1853 by his great grandson, Edward Augustus Newton; designed by A. Cary.

11. The bust and tablet to the memory of John Lowell, 1769-1840; erected in 1856, by his son John Amory Lowell. The bust is the work of John C. King.

12. The likeness in relief and marble tablet in memory of William Sullivan, 1774-1839; erected in 1863 by his daughter Mrs. Sally Williams Oakey and George Barrell Emerson; the work of R. Barry. The likeness is taken from a painting by Stuart Newton.

13. The bronze tablet to the memory of "Kirk Boott, 1750-1817, of Mary his wife and members of his family who have worshipped in this church;" erected in 1889 by his grandson Francis Brooks.

14. The bust in memory of Arthur Theodore Lyman, 1832-1915; erected in 1916 by his family. It is the work of Mr. Frank Duveneck; the corbel on which it is placed

was designed by Robert Swain Peabody. "Senior Warden of King's Chapel for thirty-eight years, 1877-1915, member of the Vestry for fifty-two years, 1863-1915; King's Chapel cherishes his memory with solemn gratitude and pride." Mr. Lyman was reelected to the Vestry in 1915.

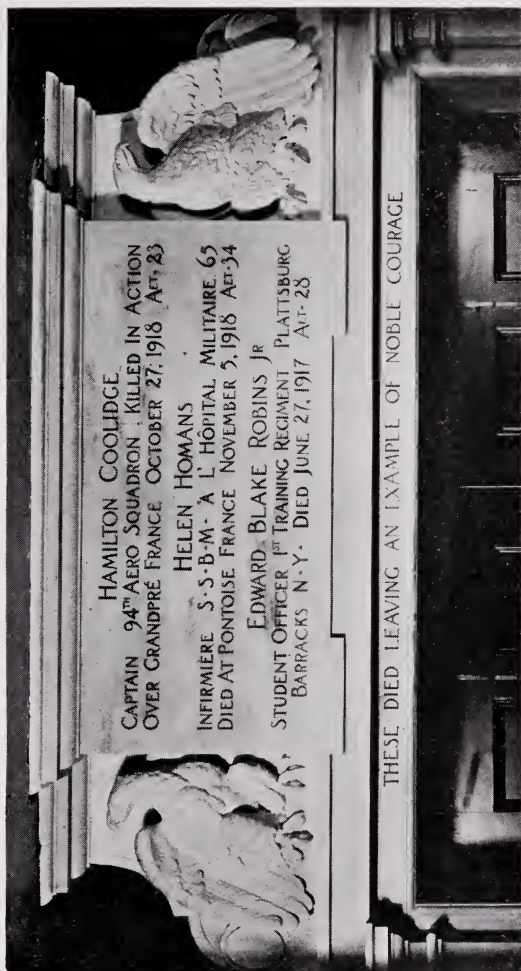
15. The marble memorial doorway was dedicated in 1925. It was built by the Johnson Marble Company, after a design by Robert Peabody Bellows and was paid for by subscription. "Hamilton Coolidge killed in action over Grandpre France 1918; Helen Homans died at Pontoise France 1918; Edward Blake Robbins, Jr. died 1917. These died leaving an example of noble courage."

16. The slate tablet in the vestibule of the Chapel in memory of Peter Harrison, 1716-1775, architect of King's Chapel; designed by T. B. Hapgood; erected in 1918. It is the work of John Evans and Company; "Architect of this building; this tablet placed here by architects of Boston, 1918." It is said of Harrison that he was "the first architect in America to plan buildings where every effect was considered on paper in advance."

17. The monument with the bust of Samuel Vassall of London; the gift of his great grandson Florentius Vassall, Esq., of the Island of Jamaica. The sculptor was W. Tyler of London, whence it came to Boston. Neither Samuel nor Florentius lived in America, although many of the family were prominent in the life of the Province; erected in 1766.

18. The bronze tablet to William Endicott, 1826-1914; erected in 1915 by the Military Order of the Loyal Legion. The inscription was written by Mr. Endicott's son. "A Gentleman in Civil Life Distinguished for conspicuous loyalty in the war, etc."

19. The tablet to the memory of George Barrell Emerson, 1797-1881, "Warden of this Church XV years;" erected soon after his death.



HAMILTON COOLIDGE

CAPTAIN 94<sup>TH</sup> AERO SQUADRON KILLED IN ACTION  
OVER GRANDPRÉ FRANCE OCTOBER 27, 1918 AET-23

HELEN HOWANS

INFIRMIERE S-S-B-M-A L' HÔPITAL MILITAIRE 63  
DIED AT PONTOISE FRANCE NOVEMBER 5, 1918 AET-34

EDWARD BLAKE ROBINS JR

STUDENT OFFICER 1<sup>ST</sup> TRAINING REGIMENT PLATTSBURG  
BARRACKS N-Y DIED JUNE 27, 1917 AET-28

THESE DIED LEAVING AN EXAMPLE OF NOBLE COURAGE

MEMORIAL DOORWAY



20. The tablet of French Champville marble to the memory of Elizabeth May Stedman Spring, 1864-1923; erected in 1923 by her husband, Romney Spring; designed by Fox and Gales and made at the works of John Evans and Company. "To the Glory of God and in Loving Memory of Elizabeth May Stedman Spring, a musician who found and helped others to find the Harmony of Life; ut migraturus habita."

21. The bronze relief of "Ella Lyman Cabot, 1866-1934;" erected by her husband, Richard Clarke Cabot, in 1935; the work of Philip S. Sears.

22. The tablet of tavernelle fleuri marble in memory of Theodore Chickering Williams, 1855-1915; erected by his wife in 1918; designed by J. Randolph Coolidge, Jr.; executed by John Evans and Company. The inscription is the work of Francis Greenwood Peabody and George Herbert Palmer: "Scholar, teacher, preacher, poet, Friend of Virgil, one who could share the whole world's tears and still be glad."

23. The tablet of Sienna and onyx marble in memory of Oliver Wendell Holmes, 1809-1894; designed by Mrs. Henry Whitman; built by John Evans and Company. The inscription was written by President Charles W. Eliot; the Latin motto "Miscuit utile dulci" was chosen by Professor George M. Lane. "Erected by King's Chapel, 1895."

24. The tablet to Joseph May, 1760-1841, was erected in 1873, by "some relatives and friends." "He might have been traced through every quarter of the city by the footprints of his benefactions."

25. The marble tablet with relief of Samuel Appleton, 1766-1853; erected in 1855 by the executors of his estate. "A Boston merchant, honored for his uprightness, eminent for his integrity, etc." "Dexter fecit." He donated the first Appleton Chapel to Harvard University.

26. The marble tablet to the memory of Charles



Apthorp, 1698-1758; the work of Henry Cheere of London. "Paterfamilias prudens et liberalis Mercator integerrimus etc.; A Warden of King's Chapel."

27. The marble tablet in memory of Eben Sumner Draper, 1858-1914; erected by his son, B. H. Bristow Draper in 1927. It was designed by George F. Bosworth and executed by John Evans and Company. "Governor of Massachusetts, 1909-1910; member of Vestry King's Chapel 1899-1914."

28. The Sienna marble tablet to the memory of Frances Eliot Foote, 1838-1896; designed by Robert Swain Peabody; executed by John Evans and Company; placed in the Chapel by the church. "The memorial of thine abundant faithfulness to this people shall be shown and with love they shall speak of thy righteousness."

29. The marble tablet to the memory of Charles Pelham Curtis, "died 1864, aged 72. Treasurer of King's Chapel 34 years;" erected by the church in 1867, after a design by Snell.

30. The marble tablet to the memory of Charles Pelham Curtis, 1824-1906; designed by Robert Swain Peabody; executed by John Evans and Company; erected at the request of Mrs. Charles P. Curtis, Mrs. Robert S. Russell and Charles P. Curtis in 1907. "A Warden of King's Chapel for XXIV years."

31. The marble monument to William Price, "A Benefactor to this church, died 1771, aged 87 years." Erected by the church in 1822.

32. The bronze tablet above the west door of the Chapel entrance; given by Francis Skinner; erected in 1904. "King's Chapel 1686. The corner stone of this building laid August 11, 1749."

33. The marble Soldiers' Monument, with fourteen names, was erected by subscription. "In memory of the



young men of King's Chapel who died for their country, 1861-1865;" designed by Van Brunt, voted erected in 1866.

34. The bronze historical tablet on the west outer wall of the Chapel was placed in 1898.

35. The St. Sauveur monument in the churchyard was erected at the request of the Bostonian Society in 1917; designed by Alexander Wadsworth Longfellow. Chevalier de Saint Sauveur, a young French officer, killed in Boston in 1778, is buried in the crypt of King's Chapel.

In 1881 Mrs. John Lowell presented to the Chapel a marble bust of Christ by Richard S. Greenough, in memory of George B. Emerson. After many attempts to find a satisfactory place in the Chapel it was finally given, in 1931, to St. Elizabeth's Hospital, 736 Cambridge Street, Cambridge, where it now is.

### CHAPTER III.

#### THE INDENTURE OF 1907.

In a call for a meeting of the proprietors on April 17, 1893, it was stated that "Many pews now stand in the names of persons deceased, and the title of some of them has become so divided that it is difficult to have them properly represented at a proprietors' meeting, the legal owners being quite different from the persons actually attending the church or occupying the pews. This state of things may prevent the persons really interested in the church from voting, and may interfere seriously with the organization of proprietors' meetings."

The problems thus stated continued to be more serious as time went on. On December 16, 1906, the question of trust property was referred to a committee consisting of Francis Cabot Lowell, Abbott Lawrence Lowell, Charles L. Burrill. On February 24, 1907, the report of this committee was accepted. The following notice was sent on May 4 to the proprietors: "A special meeting of the proprietors of pews in King's Chapel will be held in King's Chapel on Friday, May 17, at twelve o'clock, M., for the purpose of considering a proposed deed of transfer of the land and building of King's Chapel, with certain of the property held by the proprietors or the officers of the church in their official capacity, to Trustees, for the purpose of maintaining worship in King's Chapel on certain terms and conditions therein set forth, and of settling the

terms of such a deed, and authorizing the execution thereof, if they see fit, or of taking such action with regard to such a deed, or the transfer of the property of the church to Trustees, as they may see fit."

A. LAWRENCE LOWELL,  
*Junior Warden.*

At a meeting on May 17, the Junior Warden read the deed of transfer and explained it in detail. The minister, Dr. Brown, spoke warmly in favor of the plan. It was voted that the proposed Indenture be adopted; and that the Trustees under said Indenture be "Mr. Arthur T. Lyman of Waltham, Rev. Francis G. Peabody, D.D., of Cambridge and Judge Francis C. Lowell of Boston."

It was also voted unanimously "that the proposed Indenture (which has been read) be adopted, the conveyance therein described be made and that A. Lawrence Lowell and Charles L. Burrill be a committee to execute the said Indenture in the name and on behalf of said proprietors."

### The Deed.

KNOW ALL MEN BY THESE PRESENTS: The Proprietors of Pews of King's Chapel in the City of Boston and County of Suffolk, sometimes known as the Proprietors of King's Chapel, in their corporate capacity but not as individuals, the Minister, Wardens and Vestry of King's Chapel, the Wardens and Vestry of King's Chapel and the Wardens of King's Chapel, in consideration of one dollar to them paid by Arthur T. Lyman of Waltham, Rev. Francis G. Peabody D.D. of Cambridge and Judge Francis C. Lowell of said Boston, the receipt of which is hereby acknowledged, do hereby grant, bargain, sell and convey to the said Arthur T. Lyman, Rev. Francis G. Peabody D.D., and Judge Francis C. Lowell, the property and rights

hereinafter described, to have and to hold to the said Arthur T. Lyman, Rev. Francis G. Peabody D.D., and Judge Francis C. Lowell, and the survivors and survivor of them, and the heirs and representatives of the survivor, to their own and his own use, but upon the trusts herein set forth:

FIRST: The property hereby conveyed is as follows: All the lands, easements and buildings in said Boston of which the said Proprietors of Pews or of which in their official capacity the said Minister, Wardens and Vestry, the said Wardens and Vestry or the said Wardens are now seised or possessed; all the stocks, bonds, other securities and cash in which is now invested the sum of fifteen thousand dollars which was paid to the Proprietors of King's Chapel by the executors of the last will of Robert C. Billings in pursuance of a power in said will contained; all rights of the grantors or any of them to a portion of the income of certain property under an indenture by and between the Rector and Church Wardens of Trinity Church and others dated November 21, 1828; and also all the stocks, bonds, other securities and cash enumerated in the Schedule hereto annexed. It is expressly stipulated and agreed that no right of any proprietor in any particular pew or in any particular tomb of said present church is hereby conveyed or released but all such rights are excepted from this conveyance.

SECOND: When any vacancy or vacancies occurs or occur at any time in the number of Trustees under this deed, such vacancy or vacancies shall be filled by a vote of the Proprietors of Pews of King's Chapel, but no person shall be eligible as Trustee, nor shall become a Trustee hereunder, unless he have reached the age of twenty-five years, nor until a majority of the persons who then constitute the Faculty of the Divinity School in Harvard University approve in writing of the election, nor until his

nomination be approved by the remaining Trustee or Trustees. But if the Proprietors of Pews of King's Chapel shall not within six months after a vacancy occurs in the number of the Trustees elect a person eligible as aforesaid to fill such vacancy, then the existing Trustee or Trustees shall nominate some person eligible as aforesaid and such person so nominated shall be a Trustee hereunder.

THIRD: Any person upon being at any time duly elected Trustee hereunder shall be immediately vested jointly with the existing Trustees or Trustee with all the interests and rights of a Trustee without any conveyance from the continuing Trustees or Trustee and without the intervention of any court.

FOURTH: The Trustees hereunder shall hold the land, buildings and other property for the purpose of maintaining Christian worship in King's Chapel upon the following terms and conditions.

FIFTH: The present land and Church building known as King's Chapel shall be used for the said purpose perpetually unless the building is so destroyed by fire, or so much of the land is taken by eminent domain as to require, in the opinion of the Trustees, a substantial reconstruction. In that case the church building shall be reconstructed unless two-thirds of the Proprietors of Pews and the majority of the Trustees shall vote to remove, in which case the land and building shall be sold and the proceeds, together with whatever may be received from insurance or for the taking by eminent domain, shall be applied for the acquirement of land in said Boston or in Cambridge in the County of Middlesex, or in any adjoining city or town, the construction of a church building thereon, and the maintenance of Christian worship therein upon the terms and conditions of this Indenture.

If the whole of the land on which the present building now stands is taken by eminent domain, then all sums



received for such taking shall be applied for such acquirement, construction and maintenance.

SIXTH: The Trustees shall have power to change investments from time to time and to sell any property, real or personal, of which the trust funds in their hands may at any time consist. But they shall not convey the land and church building mentioned in the Fifth Article of this Indenture except as in said Fifth Article is prescribed.

The Trustees shall from time to time pay over to the Wardens and Vestry for themselves and for the Proprietors of Pews such sums out of the income of the trust funds as the Trustees see fit, to be applied and expended in accordance with the provisions of the next following Article of this Indenture, and the remainder of the income not so paid the Trustees shall add to the principal of the Trust Fund. The Trustees shall also have the power to pay over from time to time to the Wardens and Vestry for themselves and for the Proprietors of Pews, to be applied and expended as aforesaid, such sums out of the principal of the trust funds in their hands as the Trustees see fit, except that the Trustees shall have no power to so pay over any part of the principal of the property received from the executors of the will of Robert C. Billings as described in the First Article hereof.

SEVENTH: The form and conduct of Christian worship, the use of the Church building, the appointment and removal, and the salary, of all persons employed, including the minister, the lighting, heating and repairs, the placing of monuments in the Church, the sale of pews belonging to the Proprietors as a body, the transfer of pew rights, the assessing and collection of the pew taxes and the application and expenditure of the pew taxes and of the sums received from the Trustees hereunder or from any other sources shall be directed by the Wardens and Vestry and by the Proprietors of Pews in the manner in which they

have hitherto been and are now directed, and except so far as herein provided, the powers and duties of the Wardens and Vestry and of the Proprietors of Pews respectively shall not be hereby affected.

*Provided* that no person shall be excluded from the full communion and fellowship of the Church, nor from owning a pew, nor be debarred from being appointed to officiate, from being the minister, or from holding any office in the Church, by reason of his being a Unitarian.

EIGHTH: If the Proprietors of Pews, acting directly or through the Wardens and Vestry, at any time violate the provisions of this instrument or fail to maintain Christian worship in King's Chapel for a period of six months then their powers and the powers of the Wardens and Vestry, under the Seventh Article hereof, shall cease, and the Trustees shall provide for the maintenance of Christian worship in King's Chapel and all the powers of the Proprietors and of the Wardens and Vestry shall be exercised by the Trustees, but upon the terms and conditions of this instrument; and the Trustees may provide for such maintenance by allowing the persons who shall for the time being constitute the Faculty aforesaid to carry on and maintain Christian worship in King's Chapel, with all the powers herein given or reserved to the said Proprietors of Pews or the Wardens and Vestry; and in such case vacancies in the number of the Trustees shall be filled as above provided in case the Proprietors have failed to elect a person eligible as aforesaid. But if thereafter the Trustees shall, at any time, violate the provisions of this instrument or fail to maintain Christian worship in King's Chapel for a period of six months, then they shall cease to be Trustees, and their places and any subsequent vacancies in the number of Trustees shall be filled on the nomination of the persons who shall for the time being constitute the said Faculty, and the said persons so nominated shall thereupon



be and become the Trustees hereunder, with all the powers given to the Trustees under this instrument. Any Trustee hereunder may resign.

NINTH: In any period of six months mentioned in Article Eighth of this Indenture shall not be included the time between the destruction of any church building or its taking by eminent domain and the completion of a new building upon the same or another site, provided such time does not exceed two years.

TENTH: The above named grantors, and each of them, do covenant with the Trustees and their successors that they will not, and their successors shall not, do or consent to the doing of any act whatsoever that may tend directly or indirectly to invalidate, annul or pervert from its true intent and meaning, and the lawful operation thereof, the grant, sale and conveyance hereby made, or the trusts or obligations created or declared by this instrument, or any of them, or any of the provisions thereof.

And the said grantors, and each of them, do further covenant with the Trustees and their successors that they will, and their successors shall, upon the request of the Trustees, make, execute and deliver all such other and further assurance, deeds, conveyances, assignments, contracts, powers, writings and instruments whatsoever, and do and perform all other such acts and requirements whatsoever as in the judgment of the counsel learned in the law of the Trustees, shall be needful or expedient to give further effect to this instrument and the several provisions thereof, according to their true intent and meaning, and will grant, convey, transfer, assign and assure to the said Trustees so far as they may lawfully do so any lands, easements or legacies which the said grantors, or any of them, may at any time or times in the future acquire or become entitled to, in their aforesaid capacities as Proprietors of Pews or Wardens and Vestry of King's Chapel, to

hold together with the land and property hereby granted and conveyed upon like trusts.

IN WITNESS WHEREOF the said Proprietors of Pews of King's Chapel by A. Lawrence Lowell and Charles L. Burrill their committee duly authorized thereto, by a unanimous vote of the Proprietors present at a meeting duly called for that purpose, and held on the seventeenth day of May, nineteen hundred and seven, a copy of the record of which vote is hereto annexed; and the Minister, Wardens and Vestry of King's Chapel, by Howard Nicholson Brown, Minister, Arthur T. Lyman and A. Lawrence Lowell, the Wardens, and J. Randolph Coolidge Jr. and John Amory Lowell Blake a committee of Vestry of said Church, duly authorized thereto; the Wardens and Vestry of King's Chapel by Arthur T. Lyman and A. Lawrence Lowell Wardens, and J. Randolph Coolidge Jr. and John Amory Lowell Blake a committee of the Vestry of said Church, duly authorized thereto; and Arthur T. Lyman and A. Lawrence Lowell the Wardens of King's Chapel have hereunto set their respective hands and seals on this 3d-5th day of June nineteen hundred and seven.

The Proprietors of Pews of King's Chapel

by A. LAWRENCE LOWELL	} Committee of the Proprietors of Pews
CHARLES L. BURRILL	

Minister, Wardens and Vestry of King's Chapel

by HOWARD NICHOLSON BROWN  
 ARTHUR T. LYMAN  
 A. LAWRENCE LOWELL  
 J. RANDOLPH COOLIDGE, JR.  
 JOHN AMORY LOWELL BLAKE

## Wardens and Vestry of King's Chapel

by ARTHUR T. LYMAN,

A. LAWRENCE LOWELL

J. RANDOLPH COOLIDGE, JR.

JOHN AMORY LOWELL BLAKE

## Wardens of King's Chapel

by ARTHUR T. LYMAN,

A. LAWRENCE LOWELL.

SUFFOLK SS.

1907.

Then personally appeared the above named A. Lawrence Lowell, Charles L. Burrill and John Amory Lowell Blake on June 3, 1907, Arthur T. Lyman and J. Randolph Coolidge, Jr. on June 4, 1907 and Howard Nicholson Brown on June 5, 1907 and severally acknowledged for themselves, and in behalf of the persons and bodies corporate whom they represent, the above instrument to be their several free act and deed.

Before me

FREDERICK W. NOTMAN,

*Justice of the Peace.*

We, Arthur T. Lyman, Francis G. Peabody and Francis C. Lowell, the trustees named in the within deed dated June 3-5, 1907, do hereby accept the property thereby conveyed, and so agree and covenant for ourselves and our successors as trustees thereunder that we will hold the said property subject to the trusts thereby created, and will perform all the covenants, obligations and duties thereby imposed on the trustees thereunder.

In witness whereof we have hereto set our hands and seals.

ARTHUR T. LYMAN

FRANCIS C. LOWELL

FRANCIS G. PEABODY

COMMONWEALTH OF MASSACHUSETTS }  
SUFFOLK SS. }

On the fourth day of January 1908 Arthur T. Lyman and Francis C. Lowell two of the above named trustees and on the sixth day of January 1908 Francis G. Peabody above named personally appeared before me and severally acknowledged the above instrument to be their free act and deed for the purposes therein set forth.

WILLIAM J. E. SANDER  
*Notary Public*

In the record book of the Harvard Divinity School, Rev. Robert Swain Morison, the Secretary, wrote this item under date of October 7, 1907: "A deed was read by which several owners of property connected with King's Chapel have conveyed their property to three trustees, giving to the members of this Faculty certain powers in connection with the election of the successors of these trustees, and in some other contingencies. A duplicate of this instrument is deposited with the treasurer of Harvard College."

The Indenture had been drawn by John Chipman Gray. It was recorded at 11 o'clock, fifty two minutes, May 31, 1922, Suffolk deeds, Book 4370, p. 288.

Francis C. Lowell died March 6, 1911, and his place was taken by John Amory Lowell Blake, May 3, 1911. Mr. Arthur T. Lyman died on October 24, 1915 and his place as a trustee was filled by the election of Robert Homans, April 7, 1916. Mr. Homans died April 23, 1934, and his place was taken by Francis Calley Gray, June 7, 1934. On March 20, 1934, Professor Peabody, who had been a trustee since the creation of the trust, resigned because of age. Alexander Wheeler was elected in his place, April 2, 1934. J. A. Lowell Blake died May 9, 1938 and Herbert Lyman was elected April 10, 1939.

## CHAPTER IV.

### KING'S CHAPEL SOCIETY.

The Indenture of 1907 was an attempt to provide for the preservation of the property and purposes of King's Chapel, at a time when the number of proprietors was diminishing and when thus the number of persons, who should have legal rights and legal responsibilities became a source of anxiety. The Indenture provided for the future of worship, of the building and for the guarding of endowments and other parish funds. The number of proprietors continued to diminish and annual meetings were sparsely attended. The desire on the part of many to share in parish activities on the other hand was manifest. At the vestry meeting April 7, 1916, a substantial increase in pew taxes was recommended; and at the same time the Senior Warden renewed a previous suggestion that "steps be taken to induce members of the congregation to purchase pews."

Many "young people" began to plan for broader church activities, and to demand a larger share in church policies. They were animated to make the life of the church more vital, and its influence upon the city's life of a character more definite than they then regarded it. New theories of church influence and new enthusiasm for its public expression became more and more evident. Such a revival is always incident to the added years of a church. But especially in the time of great popular consternation before a terri-



fic war, the turning to religion and the dream of rescuing society from the consequences of broken institutions became ever more urgent. All church problems began to engage increasingly the minds of parishioners. A group of young women had been gathered into a King's Chapel Club, as separated from the Women's Alliance, which was made up generally of older women. Through this Club, after much general discussion and definite expression, many new impulses for a more active church life were aroused. At a meeting of the Wardens and Vestry held in King's Chapel May 10, 1916, the following statement was read by the President of the King's Chapel Club, Mrs. Roger B. Merriman:

Some of the younger people of King's Chapel who have deeply at heart not only the present welfare of the church but its future in the days when the responsibility for its continued existence will rest upon them and their children, venture to call to the attention of the vestry the following suggestions which they believe may be of some value to the church. . . .

(1) Many of the younger members of the church still desire a chorus choir instead of a quartet and believe that it will result in a great improvement in the church music. They regard the present experiment of having singers scattered through the congregation as having resulted in a very decided improvement in the congregational singing, but they do not regard this arrangement as a satisfactory solution of the music problem. Until a chorus choir becomes possible, however, they would like the present arrangement of singers scattered through the congregation to be continued, and as the music committee has expressed its approval of the plan those who advocate it believe that it should be paid for from the appropriation for music in the church rather than by private subscription. They also

feel that the music-committee should consist of five members and that the Alliance and King's Chapel Club should be permanently represented on the Committee.

(2) Those submitting this memorandum believe that what the church needs more than anything else is that as many people as possible shall take an active part in the life of the church as distinguished from mere paying of pew taxes and occasional attendance; that those in the congregation should be taken as largely as possible into the counsels of the vestry, and that they should be kept informed as to methods and policies of the church. A full and adequate year book would be one of the means by which information about the work of the church could be more completely disseminated among its members.

(3) Is there not some way in which the financial resources of the church could be increased other than by raising the taxes paid by the proprietors? Inasmuch as the number of proprietors is decreasing and the younger proprietors have in but few cases as great wealth as the older proprietors of the church have had the present method of meeting a prospective deficit by raising taxes seems shortsighted. If continued it will mean a still more rapidly decreasing number of proprietors who can afford to meet the tax. There are other ways not yet tried of adding to the finances of the church. . . . Might it not be possible to develop a list of subscribers made up of persons who for one reason or another do not wish to become proprietors or pew renters, but who would give a stated sum monthly or quarterly? . . .

(4) Cannot a method be devised by which pew renters and subscribers, if a subscription system such as is suggested above can be developed, may have an opportunity to take some part in the administration of the affairs of



the church? The present proprietary system with the decreasing number of proprietors means that the whole management of the church affairs is confined to a limited and decreasing number of persons. We are well aware that to devise such an arrangement while duly safeguarding the legal rights of the proprietors is not an easy matter, but we believe that it is not impossible to devise such an arrangement and that it would be very advantageous to the church if it could be done in view of the great desirability that as many persons as possible should be brought into the active life of the church.

(5) The members of the King's Chapel Club, most of whom are renters rather than proprietors of the church, are well aware that it is not suitable for them to speak as a club about the methods of calling proprietors' meetings, and they therefore do not offer the following suggestion as a club; but the feeling does, however, exist among them and they believe that they speak for many of the proprietors of the church in expressing a desire that a more adequate notice be given of proprietors' meetings, at least ten days or two weeks; that the proprietors have an opportunity carefully to look over the proposed budget for the church, to note what officers are to be elected, and what other business is to come before the meeting. Especially do they feel that it is very undesirable that the schedule of taxes should be raised without their having any advance notice or any opportunity to discuss the financial condition of the church.

The statement of Mrs. Merriman was read and after discussion it was placed on file. The Junior Warden, Mr. Robert Swain Peabody, then proposed the following motion, to meet some of the proposals in Mrs. Merriman's statement.

MOVED: that the Wardens and Vestry establish an organization to be called "The Society of King's Chapel" which will include the following:

Proprietors of pews and their adult children and grandchildren.

Renters of pews or of portions of pews and their adult children and grandchildren.

All those who by payment of \$2. per annum are assigned a seat in the pews owned by the church.

Each person thus qualified as a member of the Society to have a vote at the regular meetings of the Society. These meetings will be held after morning service on the second Sunday of every alternate month beginning with October and continuing to April and on such other dates as may be fixed by adjourning these regular meetings. Action taken at such meetings will be advisory only and for the information of the Wardens and Vestry who hold their stated meetings on the following or third Sunday of the same months, as per their vote of Jan. 28, 1902.

That the Wardens and Vestry rent a seat in the pews owned by King's Chapel to any person who desires one and who pays to the Treasurer for the same \$2. per annum. Such person thus becomes a member of the Society of King's Chapel.

After the discussion of Mr. Peabody's motion it was voted that a committee of three be appointed by the Senior Warden "to report at an early meeting of the Vestry." That committee consisted of Mr. Robert Homans, Miss Louise Brown and Mr. J. A. Lowell Blake. Several other important matters came before the Vestry on May 10, checking the index of deeds; whether the title of the church should be put through the Land Court; a change of sexton; disposal of the church records.

At the same meeting, May 10, 1916, the problem of

substituting a chorus choir for the quartette choir was considered in a general discussion. Attention was called to the resignation of Mr. Frank Everett Peabody, from the music committee. He had served many years on the committee and had devoted much time and had been most generous in his support of the music under Mr. Benjamin Johnson Lang. Mr. Lang had died in 1909, just as the new organ was installed which he had himself planned and which was the gift of Mr. Peabody.

The Vestry voted that a new music committee should be appointed by the Senior Warden, consisting of five members, one of whom should represent the Women's Alliance, and one the King's Chapel Club. This committee was not appointed at once, but the problem of the music received general consideration in the parish. It was noted that Dr. Richard Clarke Cabot had been asked if he would undertake the formation and training of a chorus choir.

At the meeting of the Vestry on January 28, 1917, the committee on the "Society of King's Chapel," appointed on May 10, 1916, made its report:

To the Wardens and Vestry of King's Chapel:

In pursuance of the vote of the Vestry of May 10, 1916, the undersigned were appointed a committee to consider and report on the subject of a "Society of King's Chapel." The vote of the Vestry followed a letter from Mrs. Merri-man, the president of the King's Chapel Club, in which she suggested the possibility of the congregation taking some part in the administration of the church, and also followed a motion offered by the Junior Warden, a copy of which is hereto annexed, and which proposed a "Society of King's Chapel."

The Committee has consulted with the Ministers and the Wardens of the Church, has endeavored to inform itself

in regard to the legal organization of King's Chapel and to come to some conclusions which may be worth considering.

Your committee has understood that the object to be gained was the interesting in the worship of the church and in its management of all persons attending church with more or less regularity. It has seemed to us that if all those persons could be given real responsibility in connection with the church, that such a course would be, if possible of fulfillment, preferable to the forming of an organization of a purely advisory character. To give all those persons any real responsibility entails their becoming Proprietors, for, generally speaking, the funds of the church must be administered by Proprietors. As 59 out of 105 pews belong to King's Chapel, there is ample opportunity for the disposal of pews or seats in pews for the purpose of carrying out any plan that may be decided upon.

As a legal matter, however, is it possible to create Proprietors except through the sale to them of pews? As only one of our committee is a lawyer, this is perhaps a point which should receive further consideration from those of the Vestry who belong to that profession. We think, however, that any persons can be made Proprietors provided a majority of the present Proprietors so vote. Without going into the details of the organization of Congregational Churches in Massachusetts, it is clear that originally the political divisions of the Colony became religious parishes and the inhabitants of the political community were by law taxed for the support of the parish in the same way as they were taxed to support the civil government. When, in larger places, the parish ceased to be formed of all the persons comprising the political community, churches were built by one group of persons or another and those who subscribed or assisted in the building of the church usually became Proprietors of Pews. These Proprietors

were the parish and were taxed for the support of the church like any member of a parish. It would appear, so far as we can learn, that the Proprietors met as a parish and passed on matters connected with their church just as inhabitants of a town in a town meeting passed on their affairs of the town parish as well as upon the purely political affairs of the town. If this be the case, then, although we have no direct legal authority, it is pretty clear that the Proprietors, who are the parish, can admit such persons to their parish as they see fit, can establish the terms upon which these persons may become parishioners.

If we have been right in the conclusion just expressed, then it is our recommendation that the Vestry put before the present Proprietors for their consideration the question of whether they shall admit as Proprietors of King's Chapel persons who may not be owners of pews. In order to have a specific plan to put before the Proprietors, we further suggest that, without going into too many details, the present Proprietors of King's Chapel be asked to admit to their number some of all of the classes of persons proposed in the vote of the Junior Warden as eligible for the Society of King's Chapel. We should think that apart from the families of the present pew holders, it would be proper to make other persons take seats in one of the church pews and hold a lease of that pew, either from year to year or for life, on the payment of some small annual sum.

There is one serious objection to our suggestion and that is that some of the present Proprietors may not wish to pay the taxes which they are now paying when others obtain regular seats in pews at very small rent. Of course, if a majority of the present Proprietors do not like our proposal, they will vote it down. If, on the other hand, only a small minority of the present Proprietors are going to feel that they are paying more than their share, we think



that probably any loss of pew taxes suffered on this account can be made up by voluntary contributions from those who have, under our plan, been encouraged to come to the church. It should be borne in mind clearly that the church now needs every cent it can obtain and that the present pew taxes are vital. They are, however, diminishing.

It seems to us likely that the pew taxes will continue to diminish and that at some time it may be necessary to consider whether the church would not prosper better as a free church, depending on contributions, rather than pew taxes. That moment has hardly yet arrived.

We wish to state that the scheme which we propose would be made far more easy of accomplishment if the possibilities of the endowment of pews can be realized. The Senior Warden has spoken most earnestly and most effectively on this subject at a meeting of the attendants of the church. If the endowment of the present pews held in private hands and the endowment of a considerable number of the pews held by the church can be accomplished, we think that the enlarging of the list of Proprietors could be safely accomplished without any danger to the church's finances.

The recommendations we make herein are made solely for the purpose of encouraging all possible interest in worship at the church. We think they would be a move in the right direction. On the other hand, we entirely appreciate there are objections to any plan of this sort. In any event, we think it will be well worth while to establish now an advisory board representing the existing King's Chapel organizations with a view to provide a means of prompt consultation between the Vestry and the other church bodies. Such a board might be composed of one of the Ministers, one of the Vestry, one from the Women's Alliance, one from the King's Chapel Club and one other from the Congregation to be appointed by the Senior Warden.



Such a board offers an opportunity at once for the expression of general church opinion.

Signed.

ROBERT HOMANS  
LOUISE BROWN  
J. A. L. BLAKE

The Vestry then voted, that the report be laid on the table and that a copy, together with a copy of the Deed of Trust of the Proprietors, be sent to each member of the Wardens and Vestry. On February 18, 1917, at a meeting of the Vestry, it was voted "that the thanks of the Wardens and Vestry be given to the Committee on the proposed Society of King's Chapel and that the committee be discharged." At the same meeting the following letter to the Vestry was read from Dr. Richard C. Cabot:

Boston, January 30, 1917.

I will accept the chance to reorganize King's Chapel music under the following conditions.

(1) That I be given a free hand and sufficient money to organize a choir as like the Appleton Chapel choir as possible and under a leader as like Mr. Davison (organist of Appleton Chapel) as can be found.

(2) That when the new choir is well established and doing what I consider good work I be permitted to withdraw from the job, as I prefer to attend Appleton Chapel regularly and could not do so if I were in charge of the music committee more than temporarily.

(3) I assume of course that the present organist and choir will be asked to resign; but that the new organist and choir shall be engaged before the old are retired, and shall be given a sufficient period to work and train together

in the Chapel, so that they will not have to sing on Sunday until they are well shaken down and used to each other and to the Chapel.

This is a very expensive provision, but it seems to me quite impossible to initiate a new plan with any chance of success if a green choir has to be 'broken in' on the King's Chapel congregation.

*Yours very cordially,*

RICHARD C. CABOT.

The Vestry agreed to Dr. Cabot's plan if it would not cost over \$6000.00.

At the Vestry meeting of February 18, 1917, when the report of the committee on a "Society of King's Chapel" was taken from the table, after discussion, it was voted, "that with a view to provide a means of prompt consultation between the Vestry and other church bodies and to offer an opportunity for the expression of general church opinion an Advisory Board, representing the King's Chapel organizations, be appointed for one year; that the board be comprised, as suggested in the report on a 'Society of King's Chapel,' of one of the ministers, one of the Vestry, one member of the Women's Alliance, one member of the King's Chapel Club and one other member of the congregation, to be appointed by the Senior Warden; that the board have power to increase its members as it may deem advisable."

This advisory committee has been continued ever since, its numbers changing as seemed expedient; it is presided over by the Senior Warden.

On March 10, 1918, a meeting of importance was held in the Chapel when many ladies in the parish met to discuss the Pew Endowment Plan. The problems of church endowment were thoughtfully considered and the results of recent plans for pew endowment were reported. The fol-

lowing paragraph well describes the spirit of the meeting: "Never in the history of our church has there been a need for religious and social reconstruction such as the next five years promise to show. The King's Chapel of the future, its historic background and conservative yet inspiring traditions supplemented by an adequate working equipment, must make itself a vital place in the heart of our modern city life." It was announced that already \$30,000 had been assured for the future by this plan and that twice or three times that amount was hoped for.

At the meeting of the Vestry on April 14, 1918, it was announced by the Senior Warden that owing to Dr. Cabot's absence in France the plan for a chorus choir could not be carried out at once. In March, 1919, Dr. Cabot returned and expressed his readiness to undertake the work.

The problem of the formation of the new Society was constantly in the minds of the parishioners and the following report was read at a meeting of the Vestry on May 21, 1918. This report was a majority report of the Advisory Committee; a minority report was read at the same time. It was voted "that both reports be referred to the Special Committee on voting by proxy."

Majority Report of the Advisory Committee  
on the Organization of a "Society of  
King's Chapel."

Submitted March 15, 1918.

The committee understands that it has been appointed to consider the motion which was laid before the Vestry of King's Chapel on May 10, 1916, proposing that the Wardens and Vestry establish an organization to be called the Society of King's Chapel, in order that persons other than the proprietors of pews might vote in an advisory capacity as to the conduct of the church. This motion was discussed in the report of a committee, appointed by

the Vestry, consisting of Robert Homans, Chairman, Miss Louise Brown and J. A. Lowell Blake, and was presented to a parish meeting held late last winter. In this report it was suggested that, instead of forming an advisory organization, the proprietors agree to admit as proprietors, on payment of a small sum, persons who may not be owners of pews, but who are members of families of present pew holders, or persons who lease seats in the church. This proposal was not, as we understand it, adopted, but is still under consideration.

This suggestion appears to your committee to be open to certain objections. None of the committee is a lawyer and our opinion as to the legality of the plan is therefore worthless, but it seems questionable whether the proprietors, by a majority vote, can confer the rights of proprietors on persons who do not hold legal title to a pew. In the second place, the plan would tend to perpetuate the proprietary system, which is itself open to various objections. It is an inheritance from the 17th and 18th centuries, a method of church organization and financing characteristic of that period, but one which is liable to develop abuses in the course of time. In a popular church, where the demand for pews is greater than the supply, the proprietary system encourages persons who no longer take an interest in the church as a religious body to regard ownership of a pew simply as a good business investment. On the other hand, in a church where, owing to a down town location, the number of proprietors is diminishing, as in King's Chapel, there is a tendency toward the extremely undesirable condition which is illustrated by the situation in which Christ Church, (Boston), found itself previous to its recent reorganization. In that case the ownership of the church had become vested in the hands of a very few elderly persons, over whom the congregation who worshipped in the church had no control, and

whose policy was such as to choke the life of the church. It is very desirable that King's Chapel should forestall any such development. We therefore offer the following plan, which appears to us to safeguard the real interests of the proprietors as effectively as does the plan proposed in the report of the Vestry Committee, but which avoids the objections which may be made thereto. Before presenting our suggestions let us briefly recapitulate the legal position of the present proprietors.

It should be recalled that in the first article of the deed of trust of June 3, 1907, the title to the entire property of the church (land, buildings and endowments) was transferred to three trustees, except that it was "expressly stipulated and agreed that no right of any proprietor in any particular pew or any particular tomb of said present church is hereby conveyed or released, but all such rights are excepted from this conveyance."

The rights of the individual proprietors thus reserved are stated in the seventh article to consist of participation in the direction of

- (1) the form and conduct of Christian worship;
- (2) the use of the church building;
- (3) the appointment, removal and salary of all persons employed, including the minister;
- (4) the lighting, heating and repairs of the church;
- (5) the placing of monuments in the church;
- (6) the sale of pews belonging to the proprietors as a body;
- (7) the transfer of pew rights;
- (8) the assessing and collection of pew taxes and the application and expenditure of the pew taxes and of the sums received from the trustees.

In a word, the entire control of the administration of the church is reserved to the proprietors, and to the Wardens and Vestry elected by them under this deed of trust.



But the proprietors are a steadily diminishing body of persons. About 55% of the pews are now owned by the church, and several other pews are liable soon to be given up by the estates which hold them. This decline is ominous, even if it be not accelerated by the death of the older generation of proprietors, not only because of the loss of income but because it indicates the consolidation of the responsibility for the church in a steadily decreasing number of persons, who compose but a small part of its congregation, whereas the health of any church depends upon the active sharing of responsibility by all those concerned with its interests and welfare. It is very difficult to secure enthusiastic support from persons who feel themselves excluded from a bona fide vote and voice in the affairs of the church. The decline in pew taxes also fore-shadows the day when they must be replaced by voluntary subscriptions from persons not now proprietors, unless the church is to rely wholly upon its endowment, which is also an unhealthy condition, because spiritual decay is certain to ensue in any organization which lives wholly, and without exertion, upon the gifts of the dead past.

Your committee, therefore, propose the following arrangement, by which the present proprietors may in effect retain their present privileges and rights, while extending active and legal participation in the affairs of the church to other members of the congregation. We suggest,

I. That a new corporation be formed bearing the same legal title as the present body, or one similar thereto, viz. "the Proprietors of King's Chapel," or "the Wardens, Vestry and Proprietors of King's Chapel," to consist of the following persons:—

A. All proprietors of pews in King's Chapel on the date of the formation of the corporation.

B. All persons who sign a membership book which should include a simple covenant.



We should expect that class B would include

(1) those adult children of present proprietors who already attend the church;

(2) persons who now habitually rent pews in the church;

(3) other persons, now occasional or regular attendants, who would be glad to take an active part in the affairs of the congregation were they permitted to do so upon an annual payment, as suggested in the next paragraph.

II. That the right to vote at all meetings of the proposed corporation shall be granted to all persons in Class A, and to such adult persons in Class B who

(1) are not voting members in any other church (except a summer preaching chapel);

(2) who have been credited on the books of the treasurer of the proposed corporation with contributions towards the maintenance of the church of a sum not less than an amount which shall be stated in the by-laws of the corporation, such contributions to have continued over a period of time to be similarly stated;

(3) who have been regular attendants at worship during a minimum period which shall be stated in the by-laws of the said proposed corporation, regular attendance to be construed therein to mean attendance at not less than a given number of services in the course of the year. (Provision might be made that the Vestry or corporation could waive this requirement of attendance in the case of invalid and aged persons who for five years preceding have fulfilled the other requirements for membership.)

III. That to the proposed corporation, as thus organized, the proprietors should formally transfer all the rights of which they stand possessed under the trust, whether as

individuals or in common, so that the proposed corporation, of which they themselves would have become members, would replace them in the possessions and exercise of those rights. The proposed corporation should agree, on its part, to assign to these members who have been proprietors the use in life tenure of the pews which they have owned, with the understanding that at their decease their children or grandchildren then living, if members of the proposed corporation, shall have prior claim in the assignment of the same pews. This understanding must, of course, include any rights which may have been pledged in connection with endowed pews. The remaining pews, or seats in them, would be assigned to other members of the proposed corporation in accordance with such system as may prove agreeable and convenient. The proposed corporation should also guarantee that proprietors who have rights in any tombs beneath the church should be confirmed in such rights.

The plan outlined above secures to proprietors all the rights and privileges of which they now stand possessed, except the right to sell, rent or transfer their pews, but enables the new members of the proposed corporation to share those rights and privileges in a more complete degree than under the plan reported by the vestry's committee. The question of legal complications apparently is avoided, and the church becomes in effect a "free pew" church instead of a proprietary church.

The financial difficulty is an obstacle to this plan, as it was also to the plan proposed by the committee appointed by the Vestry. In view of the decline of income from pew taxes, however, the undersigned agree with the committee appointed by the Vestry that in the course of time the church must inevitably come to depend upon subscriptions rather than upon pew taxes and pew rents for its income over and above the returns from invested funds. We,

therefore, suggest that the subscription system be inaugurated with the organization of the proposed corporation, but that the loyal support of the present proprietors be enlisted to secure from them pledges of subscriptions which shall not be smaller than the amount which they now pay in taxes. Of course the most satisfactory arrangement would be the further development of the admirable plan already in operation to secure endowment for individual pews. We understand that nearly 25% of the present proprietors have either actually paid over such an endowment or have promised to bequeath to the church the necessary amount. We also understand that there is good reason to hope that another 25% of the proprietors will take similar action in the near future. In so far as proprietors are willing to do this, the present income from pews is guaranteed in perpetuity. The plan suggested in this report for the transfer of the rights of the proprietors to the proposed corporation does not affect such pew endowments as have already been promised, nor need it be an obstacle to the further progress of the pew endowment plan. Of the proprietors who are either unable or unwilling to endow their pews a considerable number would doubtless promise, out of loyalty to the church, not to diminish their present subscriptions, at least for a term of years. There will remain a few cases, generally those in which pews are now the property of estates representing families formerly associated with the church but which no longer take any vital interest therein, which will take advantage of the suggested reorganization to give up their pews altogether. Even now the proprietors of this last type pay their pew taxes with reluctance, and are liable at any time to avoid further financial responsibility to the church by giving up their pews. It should be pointed out that in the last analysis only loyalty to the church leads either proprietors or renters to pay for their seats. Pews

in King's Chapel are now a liability not an asset, and the Wardens and Vestry have no means of compelling the payment of pew taxes. Where taxes remain unpaid the church takes over the title to the pew, for which there is no market. If the foregoing plan meets with the approval of the proprietors, and if the matter be rightly presented to them, we believe it possible to effect the organization of the proposed corporation without very serious loss of income from proprietors now living and with the opportunity of building up a body of subscribers whose contributions might eventually equal the present receipts from pew taxes. Such contributions will be individually smaller in amount, but should be much more numerous, for it is important that a financial system should be adopted which will encourage the small giver. Perhaps the so-called "envelope system" is best adapted to the purpose. It involves increased clerical labor, but is effective and democratic.

The undersigned venture to hope that the foregoing plan, if its legality be sustained, would effectively carry out the desires of those who wish to give the congregation a share in the affairs of the church, without infringing upon the privileges cherished by the proprietors, whose assent and cooperation is, of course, essential. We are aware that it will take considerable time to arrange the necessary legal steps,—to prepare adequate articles and by-laws for the proposed corporation,—and to give to the proprietors the information which they all should have before acting upon this plan. Before these matters are concluded, and the above plan, or any similar one, if approved by the Advisory Committee and the Wardens and Vestry, is presented to the people, for acceptance or rejection, it will doubtless be deemed wise to complete the campaign for pew endowments, lest its success be hindered by premature discussion of church reorganization. Such questions of policy, however, lie beyond the scope of your present

committee, which respectfully submits the foregoing report for consideration, and begs to be discharged.

(Signed) KATHARINE A. HOMANS.  
GORHAM BROOKS.  
HENRY WILDER FOOTE.

At the meeting on April 14, 1918, it had been voted that a committee be appointed to consider the subject of the proprietors voting by proxy, at proprietors' meetings. Mr. Romney Spring was made the chairman of this committee. Mr. Spring was later made chairman of the "Committee of the proposed reorganization of the church;" or as it is elsewhere recorded, January 29, 1919, the "Committee on Reorganization and Proxy voting." Mr. Spring's report follows:

Brief Statement of the Reasons for and the  
Proposed Methods of Reorganizing King's Chapel.

The entire control of the administration of King's Chapel is now in the hands of the proprietors of pews, who elect the Wardens and Vestry. The proprietors are a steadily diminishing body of persons. About 55% of the pews are now owned by the church. Newcomers are much more likely to rent seats than to buy pews. It is very difficult to secure enthusiastic support from persons who feel themselves excluded from a bona fide voice in the affairs of the church. The income from pew taxes is steadily declining.

To remedy this situation the Wardens and Vestry propose that the following action be taken by the proprietors of pews at the annual meeting to be held on Easter Monday, April 21, 1919: That the proprietors of pews in King's Chapel convey all of their pews to the trustees under the indenture of trust of June 3-5, 1907. The present trustees are Prof. Francis G. Peabody, Mr. Robert Homans, and Mr. J. A. Lowell Blake. That the Wardens



and Vestry convey to the same persons any pews the legal title to which is now vested in them. Suitable provision shall be made for the occupation of pews by their present owners so long as they pay rent therefor and by persons who have endowed their pews by themselves or the immediate members of their household or by any of their lineal descendants in accordance with the terms of the endowment. The result of such conveyances will be to constitute the trustees the Proprietors of Pews in King's Chapel in perpetuity and would also make the trustees a self-perpetuating body. Vacancies therein are to be filled, however, by persons satisfactory to a majority of the faculty of the Divinity School of Harvard University.

That a voluntary association be formed to be known as the Society of King's Chapel to consist of all those persons who are now sufficiently identified with our church to warrant their inclusion, with a provision for the admission of such other persons to membership in the society as comply with certain requirements which it is not now deemed necessary to fix in detail but which should include the following:

- (a) Adherence to a simple form of church covenant.
- (b) Reasonable attendance at the services at King's Chapel.
- (c) Reasonable contribution to the support of the Society.

It is believed that the traditions of the Chapel will be sufficiently safeguarded by a provision that new members of the society shall be admitted only by a vote of a majority of the members of the society or of such committee as may be entrusted by the society with that authority.

The Society of King's Chapel shall have the right to nominate officers, presumably to be known as the Wardens and Vestry of King's Chapel. The said trustees in their capacity as Proprietors of Pews in King's Chapel will have



the right to elect the Wardens and Vestry of King's Chapel but that right will be limited to the persons so nominated by the society. The result of this would be that the trustees will have a veto power in elections but will have no power to elect to any office a person not previously nominated by the Society.

The active management of all of the affairs of King's Chapel will be in the hands of the new society and presumably will be exercised through its officers elected in the manner above described.

The Wardens and Vestry are aware that the suggested arrangement is somewhat cumbersome but believe that it is well adapted to meet the present situation without in any way endangering any of the interests or rights of King's Chapel.

*Respectfully submitted,*

ROMNEY SPRING, *Chairman.*

Later Mr. Spring made supplemental reports:

Further Report of the Committee  
Appointed by Vote of the Wardens and Vestry  
passed April 14, 1919.

In accordance with the request of the Wardens and Vestry the Committee submits the following additional report, expressing its opinion on the right of voting by proxy at the meetings of the Proprietors of Pews in King's Chapel, and submits its views on the proposed reorganization of the government of King's Chapel and the formation of the Society of King's Chapel.

The Committee is of the opinion that no votes can legally be cast by proxy at meetings of the Proprietors of Pews in King's Chapel.

The Committee is of the opinion that persons who have endowed their pews have lost the right to vote.

The Committee is of the opinion that the only persons legally entitled to vote at a meeting of the Proprietors of Pews in King's Chapel are those persons who now own pews therein and attend the meeting in person; but the Committee points out that any action taken at a meeting of such Proprietors would not necessarily be rendered illegal by the fact that votes were cast by persons not entitled to vote, unless it appeared that the illegal votes affected the result. Should the meeting therefore, be practically unanimous, no harm would result if such persons as had endowed pews and attended the meeting in person, were permitted to vote.

Touching the formation of the Society of King's Chapel, the Committee makes the following further recommendations:

Any action which might impair our rights under the contract with the Wardens and Vestry of Trinity Church dated Nov. 21, 1828, or which would require a vote by the said Rector and Wardens or by the Proprietors of Pews in that Church, should be avoided.

After having given the matter careful consideration, the Committee tentatively suggests the following plan, having in mind the difficulty of reconciling men of divergent views and avoiding legal complications incident to the existence of the contract above referred to and of the Deed of Trust of June 3-5, 1907.

The Proprietors of Pews in King's Chapel should convey all of their pews to the Trustees under the said Trust Indenture of June 3-5, 1907, and the Wardens and Vestry should do the same in respect to any pews the legal title of which is now vested in them, making in each instance suitable provision for the occupation of pews by their present owners, or by persons who have endowed them, for the term of their life and for such other period,

if any, as may seem reasonable, having particular regard to the agreement made with the persons who have endowed pews. The result of such conveyance would be to constitute the Trustees the Proprietors of Pews in King's Chapel within the meaning of the said agreement of November 21, 1828, and would also make the said Trustees a self-perpetuating body, vacancies therein to be filled, however, by persons satisfactory to a majority of the faculty of the Divinity School of Harvard University.

The right of the Trustees in their capacity as Proprietors of Pews in King's Chapel should also be limited to the election of such officers as are nominated by the Society of King's Chapel, as hereinafter more fully stated.

That a voluntary association be formed to be known as the Society of King's Chapel to consist of all those persons who are now sufficiently identified with our church to warrant their inclusion, with a provision for the election of such other persons to membership in the Society as comply with certain requirements. These requirements your Committee does not at present attempt to fix in detail, but suggests that they should include the following:

- (a) Adherence to a simple form of covenant.
- (b) Reasonable attendance at the services of King's Chapel.
- (c) Reasonable contribution to the support of the Society.

Your Committee is of the opinion that the provision that new members should be elected, sufficiently safeguards the traditions of the Chapel and will prevent the Society from being filled too rapidly with persons who are not familiar with the traditions of King's Chapel. It is, perhaps, hardly necessary to point out that the principal reason for the formation of the Society is to increase the number of persons taking an active interest in our Church.

The Society of King's Chapel will have the right to

nominate officers presumably to be known as the Wardens and Vestry of King's Chapel. The Trustees under the said Indenture of June 3-5, 1907, in their capacity as Proprietors of Pews in King's Chapel, will have the right to elect the Wardens and Vestry of King's Chapel, but said right should be limited to the persons so nominated by the Society. The result of this would be that the Trustees will have a veto power in the election, but will have no authority to elect to any office a person not previously nominated by the Society.

The active management of all the affairs of King's Chapel will be in the hands of the new Society and presumably will be exercised through its officers elected in the manner above described.

The Committee is aware that the suggested arrangement is somewhat cumbersome, but it believes that there is no reason to anticipate that friction would arise between the Trustees and the members or officers of the Society. The abolition of the Proprietors of Pews in King's Chapel would, in the opinion of the Committee, endanger the right of the Church to participate in the Price Fund. Under the proposed plan there would always be certain persons in existence who are accurately described as Proprietors of Pews in King's Chapel, and the Wardens and Vestry would be elected by them. Our relations with Trinity Church would therefore not be endangered. On the other hand, the Society would be practically free to govern its affairs as it may see fit, subject only to the right of the Trustees to take over the management of the church in case of the failure to conduct Christian worship for the period of six months, or in the event that any of the other conditions of the Trust Deed be broken.

The Committee does not think it is possible to draft the necessary votes, by-laws and other instruments necessary to carry out the proposed reorganization, in time for the

Annual Meeting on Easter Monday, if the scheme proves acceptable to the Proprietors of Pews at that time. We therefore suggest that the plan be submitted to the Proprietors of Pews at their meeting on Easter Monday and if they approve it that a reasonable adjournment be taken to permit the necessary work to be done. The first meeting of the Society of King's Chapel should be held at a time when we can hope for a large attendance and that probably can not be done before the first of next November.

*Respectfully submitted,*

ROMNEY SPRING, *Chairman.*

Further Report of the Committee Appointed by  
Vote of the Wardens and Vestry Passed April 14, 1919,  
being the Third Report of this Committee.

Since the submission by this Committee to the Wardens and Vestry of King's Chapel of its second report, the plan therein stated for the organization of a Society of King's Chapel and for the transfer of the rights of the holders of pews in King's Chapel to the Trustees under an indenture between the said Proprietors and Arthur T. Lyman and others, dated June 3-5, 1907, having been assented to by the Proprietors of Pews at their annual meeting held on Easter Monday last, the Committee has proceeded to draft the necessary papers to carry the plan into effect, which it submits herewith.

These papers are four in number and may be described as follows:—

(1) An Agreement of Association to be signed by the persons forming the Society of King's Chapel.

(2) A form of conveyance from the Wardens of King's Chapel to the said Trustees of the pews in King's Chapel now owned by the Wardens and Vestry of that church.



(3) Form of conveyance of pew rights from the individual holder of such pew to the said Trustees.

(4) Draft of the minutes of a special meeting of the Proprietors of Pews of King's Chapel instructing the Wardens to convey to the said Trustees all the pews owned by the Wardens or that the Wardens may hereafter acquire upon the execution of the agreement above referred to and of the deed above referred to by a majority of the pew owners of King's Chapel.

We suggest that a special meeting of the Proprietors of Pews of King's Chapel be called and that with the formal notice of that meeting there be included a statement of the proposed changes in the organization of King's Chapel and the reasons therefor. At the meeting of the Proprietors of Pews of King's Chapel the Proprietors may be asked to sign the Agreement of Association. The Committee assumes that the Wardens and Vestry will themselves in the first instance sign the Agreement of Association.

*Respectfully submitted,*

ROMNEY SPRING, *Chairman.*

A brief statement of the reasons for and the suggested methods of reorganizing King's Chapel was sent in printed form to the parish.

The following statement relative to the formation of a Society of King's Chapel was submitted on behalf of the Wardens and Vestry:—

In accordance with a vote of the Proprietors of Pews held on Easter Monday, April 21, 1919, the Wardens and Vestry have prepared the necessary papers to carry into effect the proposed reorganization of King's Chapel.

The need for the reorganization was explained in the circular sent with the call for the last meeting of the Proprietors and arises from the steadily diminishing number of Proprietors of Pews and the small number of persons attending the services at King's Chapel. There are at the



present time about thirty individual Proprietors of Pews exclusive of those representing the estates of deceased persons, and this number is likely to decrease rapidly in the near future. It is important that the Proprietors of Pews shall continue to exist and elect annually the Wardens and Vestry of the Church. At the same time it is vital that a new Society be formed which shall in effect control the affairs of the Church, the membership of such Society to include all persons who habitually worship at the Chapel. To this end the Proprietors will be asked to authorize the Wardens and Vestry to convey the pews now held by them to the Trustees under the indenture of June 3-5, 1907; and the individual Proprietors will be asked to convey their pews to the same persons. Provision will be made to protect the rights of persons who have endowed their pews and to allow the Proprietors to continue to occupy their pews.

Upon the formation of the new Society to be known as the Society of King's Chapel it will nominate Wardens and Vestry. The Trustees in their capacity as Proprietors of Pews will elect the Wardens and Vestry from the persons so nominated. The Society may in like manner nominate a minister and an assistant or associate minister, who may be elected by the said Trustees. Upon the request of the Society the Trustees will at any time reconvey the pews to such persons as the Society may designate.

In order to facilitate the formation of the new Society of King's Chapel, the Proprietors will be asked at this meeting to authorize the Advisory Committee of the Church to request such persons as it may select to associate themselves together for the purpose of forming a new Society or to provide in some other manner for the selection of the original members of that Society. It is expected that upon the organization of the Society suitable provisions will be made for the admission of new members.

The Proprietors will also be asked to fix a date for the first meeting of the new Society.

*Respectfully submitted,*  
ROMNEY SPRING, *Chairman.*

A Committee on the policy to be pursued in regard to pews in King's Chapel unanimously reported as follows:—

On the floor of the Church twenty-four pews are owned, and eight pews endowed. In the galleries six are owned and four endowed, a total of thirty pews owned and twelve endowed. Of the thirty so owned three are not used by their owners. The total number of pews on the floor is eighty-two.

Of the remaining pews sittings are assigned in twenty-seven instances, in some cases the whole pew being so assigned, and on these rent is paid in eleven instances. The Committee deems this situation unsatisfactory.

The Committee recommends that, with the exception of owned or endowed pews, all sittings in the Church be hereafter regarded as free, but be assigned according to expressed preference. The assignment of a sitting should not be considered as conferring a right, but an effort should be made to reserve such sittings until the hour of service. In view of the fact that this policy, if adopted, would mean the loss of certain revenue now derived from rentals of sittings, it is recommended that the financial needs of the Church be met by voluntary contributions from all who are in sympathy with its aims. Owners of pews and those who have endowed pews, while under no obligation to add a contribution, should be notified of the needs of the Church and given an opportunity to contribute.

*Respectfully submitted,*  
ROMNEY SPRING, *Chairman.*

A special meeting of the Proprietors was held on the seventeenth of November, 1919, at King's Chapel. Mr.

Henry Wheeler, on behalf of Mr. Romney Spring, chairman of the committee on the formation of the new Society, sought and obtained permission for the Wardens to convey to the Trustees under the Indenture of 1907 all pews owned by the Wardens. The Proprietors also appointed January 5th, 1920, as a day for assembling in King's Chapel and organizing the new Society. They further voted that the Advisory Committee "be asked to prepare a list of persons other than the proprietors of pews"; and "to serve as a nominating committee to propose candidates in their list for the office of Wardens and Vestry of King's Chapel at the meeting on January 5th, 1920." At a special meeting on January 16th, the Proprietors elected the Wardens and Vestry nominated by the Society, as suggested by the Advisory Committee. They also accepted the resignation of the Wardens and Vestry elected on Easter Monday, 1919. Mr. J. A. Lowell Blake stated "that the necessary legal action was completed."

All these preliminary meetings and the reports of committees aroused deep interest in the parish. Small groups had met from time to time during the months from May 10, 1916; and larger gatherings were held in the Chapel and in the Parish House and in private houses. Everything went to show what strong traditions held the people together and what new visions of church life had been lifted into their sky.

A call for a meeting was sent to the worshippers in King's Chapel as follows:—

"You are invited and requested to attend a meeting to be held in King's Chapel, Monday, January fifth, at three o'clock, for the purpose of organizing a new Society of King's Chapel. This Society, when formed, is to assume the management of church affairs. The proposal has received the sanction of the Vestry and of two well attended conference meetings held in King's Chapel House. It is

earnestly hoped that you will attend this meeting of January fifth, and that you will accept charter membership."

The first page of the record book of King's Chapel Society begins thus:—

Boston, January 5, 1920.

"This day at three o'clock in the afternoon a meeting of persons interested in organizing a new Society for the purpose of maintaining Christian worship in King's Chapel was held at the Chapel in Boston."

The Senior Warden, J. Randolph Coolidge, Jr., presided. Mr. Coolidge was a consecrated and devoted lover of the church all his life. Prayer was offered by Dr. Brown. Mr. Henry Wheeler moved that the meeting proceed to organize the Society of King's Chapel and adopt the order of business presented. A covenant was adopted and the meeting then arose and repeated the covenant. A recess followed for persons present to sign the covenant. It was then voted that the persons who have signed the covenant may have their ballots for officers. Dr. Brown again led the meeting in prayer. It was again voted, on motion of Mr. Greely S. Curtis, to adopt the following preamble:—  
In the name of God, Amen!

We, the undersigned, hereby form ourselves into an association to be known as the Society of King's Chapel, for the purpose of maintaining Christian Worship in King's Chapel, Boston, and of carrying on its educational and philanthropic activities (subject, however, in all respects as to our use of the building and other property of King's Chapel, to the terms and conditions contained in an indenture between the Proprietors of Pews of King's Chapel and Arthur T. Lyman and others, dated the 3-5 day of June, 1907) and to this end we subscribe to the following covenant:—

"In the love of the truth and in the Spirit of Jesus Christ we unite for the worship of God and the service of man."

Mr. Gorham Brooks then moved the adoption for by-laws of the Society of the draft presented by the committee. The by-laws were adopted. The moderator then read the following extract from the vote of the Wardens and Vestry, passed at a meeting held on December 30, 1919. Voted: "The Wardens and Vestry of King's Chapel elected at the Easter meeting of the proprietors in the year 1919 hereby resign office, their resignation to take effect upon the election of Wardens and Vestry nominated by the Society of King's Chapel now about to be formed."

As a result of the ballot of the new Society, Mr. J. Randolph Coolidge, Jr., and Rev. Henry W. Foote were nominated Wardens. On motion of W. W. Vaughan Mr. Coolidge was designated as Senior Warden. A ballot for members of the Vestry followed. A committee on membership was elected. The appointment of other committees was delegated to the Wardens and Vestry. The moderator read the deed to be executed by the present Wardens conveying "all the pews now held by the Wardens, except the endowed pews, to the Trustees under the Indenture of June 3-5, 1907, this deed conveying sixty-one pews." The meeting was then dissolved.

The officers at this first meeting of the Society were as follows:

*Senior Warden*, J. Randolph Coolidge, Jr.

*Junior Warden*, Henry Wilder Foote.

*Vestry*: Francis J. Moors, *Treasurer*.

Gorham Brooks

Henry Wheeler

William P. Homans

Roger B. Merriman

Romney Spring

Francis C. Gray

Charles Eliot Ware, Jr.

William W. Vaughan

Lesley A. Johnson



A meeting of the Proprietors of Pews of King's Chapel was held in Room 1001, Exchange Building, 53 State Street, Boston (Mr. Vaughan's office) at 4 p.m. on Friday, the 16th of January, 1920, to receive and accept the resignations of the present Wardens and Vestry and to elect new officers from nominations made at the recent meeting of the Society of King's Chapel.

On February 4, 1921, the Society voted gratitude to Mary Crease Sears for making up the new membership book of the Society.

At the annual meeting of the Society, April 5, 1920, the Senior Warden presented the names of thirteen persons to serve as a committee on pulpit supply. At a meeting of the Vestry on March 19, 1920, a committee on obtaining a new minister was appointed,—J. R. Coolidge Jr., Henry Wheeler, William P. Homans. This committee recommended a committee of thirteen, six women, six men with the Senior Warden, to be a pulpit supply committee to consider church problems. Such a committee was named, with the Junior Warden as chairman, and was elected at the annual meeting, April 5. That committee met and made a report.

#### Report of the Committee on Pulpit Supply to the Society of King's Chapel, March 28, 1921.

Your committee has endeavored during the past year to study the policy to be recommended to the Society of King's Chapel in regard to calling an associate and eventual successor to Dr. Brown. . . .

Your committee is of the opinion that it is not to the best interest of the church to ask anyone to come as an assistant, since almost any minister who would come in



that capacity would presumably be either quite young, or in other ways not qualified to take full charge of the church acceptably on Dr. Brown's withdrawal. We have therefore sought to find the best available man who could be called either as associate minister, or else as minister in full charge should Dr. Brown become pastor emeritus on a retiring salary.

Among our reasons for moving slowly is our feeling that the choice of a minister should depend largely upon the policy which the church desires to follow for the future. Does the Society of King's Chapel wish to maintain a distinctively parish church of a traditional type, or does it desire to develop out of the existing organization a church which shall seek to serve an increasing number of people in varied ways? The responsibility for the future parish life of the Chapel rests squarely upon the Society, for it must be remembered that the deed of trust under which the trustees hold the real estate and endowment, authorizes them, in case we fail to maintain the church, to turn the property over to the Harvard Divinity School, to be administered by the Divinity Faculty. Your Committee is unanimous in believing that such action is unnecessary and undesirable at present, and is likely to remain so in any future that we can now foresee, if we are faithful to our opportunities, and we have therefore dismissed it from consideration. The alternative before us is a choice between policies which may be described as conservative or progressive, between a tendency to maintain a church life as nearly as possible like what it has been in the past, or an attempt to meet rapidly changing conditions by enlarging the scope of the church activities.

Does the Society desire King's Chapel to continue a distinctively parish church, maintained chiefly for its regular parishioners, along traditional lines, with a minister who

would give his time and strength to that work? If so, we ought to look for a man who would be essentially a good parish minister. Under such a plan we should, of course, be glad to see visitors at our services, but should not make any special effort greatly to enlarge our range and variety of church activities. Your Committee feels bound to point out, however, that a distinctively parish church is increasingly difficult to maintain under modern city conditions, that this policy is a narrow instead of a broad one, and that we have too valuable a property and too large an endowment to justify us in limiting our inherited treasure to our own rather jealous and exclusive use instead of utilizing to the utmost its possibilities of service for the Kingdom of God.

Your Committee believes that the best hope for the Chapel's future does not lie along this conservative path, but recommends the Society definitely to adopt a more progressive policy. . . . The minister to be chosen as colleague or successor to Dr. Brown should, of course, first of all foster and direct the normal parish life of King's Chapel, which should be carefully strengthened and safeguarded, since that parish life is the stock upon which new developments should be grafted. He would presumably do most of the preaching at the Sunday morning services, and fulfil the customary offices of the pastor. But we believe that King's Chapel can develop other and more extended fields of service. The church ought to be open every day in the year from 9 a.m. to 5 p.m.; the term of the daily noon services should be gradually extended; a carefully worked out attempt should be made to reestablish Sunday afternoon or evening services. No one man can alone conduct such a multiplicity of services. The minister, if he looks after the parish and does a reasonable amount of preaching, must depend upon outside preachers for the extra

services. Such a policy would enable us to make the Chapel a conspicuous preaching centre where distinguished men of various denominations could be heard, as well as church music of the highest order. . . . What we thus advocate is, indeed, no new policy for King's Chapel, for the Church has for a good while done something of this sort. We recommend simply that the methods followed in recent years be systematically developed on a generous scale. King's Chapel, through the beauty of its church building, its historic interest, and its established position as a common standing-ground for religious liberals has a peculiar opportunity if we choose to avail ourselves of it. We can, if we will, make the church serve many people now unchurched, or transient visitors to the city. The logical development of this policy will require several years, and will involve a good deal of money, but not more than we believe it to be easily within the power of a growing church society to raise if each step is carefully considered. We therefore recommend that the Society consider the definite adoption of this policy and that a minister be chosen as Dr. Brown's colleague or successor primarily with a view to his capacity to develop the church along these lines. If this is to be our aim we obviously should seek the man best fitted to develop the policy which holds the largest promise for the future of the church.

Your Committee, therefore, urges the Society to instruct the New Committee on Pulpit Supply, to be elected at this meeting, first, as to whether the policy herein recommended is approved, and second, how far the Committee has authority to proceed in negotiating with ministers whom it may consider to be desirable candidates. The new Committee would also, presumably, be grateful for any expression of opinion in regard to the ministers who have already been heard in the pulpit, or for the names of

others whom it would be advisable for the church to consider.

(Signed)

HENRY WILDER FOOTE, *Chairman*  
F. C. GRAY  
MARIAN HOMANS  
W. P. HOMANS  
FRANCIS J. MOORS  
EVELYN SEARS  
MARGARET C. BAZELEY  
GORHAM BROOKS  
G. S. CURTIS  
KATHERINE C. DAVIS

(Mrs. Herbert Lyman, a member, was away when this report was drafted.)

It was then voted that the report be accepted and the recommendations of the committee be approved; and "that the present committee on pulpit supply be continued in office until successors are appointed by the Wardens and Vestry."

In October, 1921, Rev. Harold Edwin Balme Speight of Berkeley, California, became the first minister of King's Chapel Society.

On Thursday evening, November 15, 1928, a meeting of the Society was held in the Parish House to consider an appeal from the Meadville Theological School for a new library building in Chicago. Addresses were made by President Sydney Bruce Snow, Senator Morton Denison Hull of Chicago, Mr. Henry M. Williams, the Minister in Charge and others. Mr. Henry R. Scott was made chairman of a committee to solicit funds. He was able to send \$6540.00 and a room in the library was named the King's Chapel Room.







KING'S CHAPEL, 1904



## CHAPTER V.

### DAILY SERVICES.

Before the ministry of Rev. Henry Wilder Foote the Chapel was rarely open to the public for worship except on Sundays. Mr. Foote cared greatly about increasing the services of worship. He inaugurated the first Christmas Carol Service in 1865; and an Easter Carol Service in 1866.

In 1867 he held the first New Year's Eve Service; and he recorded at the time, "first evening service since the foundation of the church." In 1868, on February 26 at 4 P.M., Ash Wednesday, he began a series of weekly lenten services, conducted by himself and other Unitarian ministers. On Thursday a Holy Communion Service was held at 8 P.M.; and a Good Friday Service at 11 A.M. This is probably the first Thursday service recorded; Good Friday, Ash Wednesday, Palm Sunday, Ascension Day and other holy days had long been observed.

In 1869 he had a Wednesday afternoon service at four o'clock, February 10, Ash Wednesday; and a weekly service continued through Lent with a Holy Communion Service at 8 P.M. on Thursday and a Good Friday Service at 11. Mr. Foote also observed Fast Days and Thanksgiving Days.

In 1870 weekly services in Lent were held on Thursdays and on Ash Wednesday. They were apparently omitted in 1871. A record of 1872 says: "The daily Vesper Service,

which has been held at Rev. Mr. Hale's church, (South Congregational) under the auspices of the Suffolk Conference, will be held at King's Chapel on and after Monday, (March 27,) next." This continued until April 20. In subsequent years services under the auspices of the Conference were held in different Unitarian churches.

In the *Annals of King's Chapel*, vol. ii, p. 565, it is recorded that "in accordance with Mr. Foote's earnest desire, and with his cordial co-operation, the midday Wednesday service was begun in King's Chapel in 1884 (Dec. 31). This has been renewed each subsequent winter, under the direction of the Suffolk Conference of Churches." There is a record of one of these meetings for the season of 1894-5, when the Rev. Christopher Rhodes Eliot, of Bulfinch Place Chapel, was the secretary of the Conference. The minister on that day was Rev. Edward Everett Hale, D.D., of the South Congregational Church. A report of the meeting says:—"While the busy noises of trade filled School and Tremont Streets yesterday noon, a band of two hundred worshippers gathered in King's Chapel from twelve to twelve-thirty to attend the first of the Wednesday half-hour services."

The Vestry assumed no control of these Suffolk Conference services. They generously allowed the Chapel to be used for this public purpose and made extra provision for care and heating. Dr. Brown, very soon after his ministry began, "induced the Vestry to assume control" of the mid-week service. Following the example of the period before his installation, he invited men of note of other than Unitarian connections and the parish welcomed such a practice. This interpretation of the ministry of King's Chapel was deeply appreciated by men of similar liberal spirit. Just how fast the denominational bond should be in King's Chapel has always concerned the parishioners. The Senior Warden, Mr. Arthur T. Lyman, had written to Dr.

Brown in February, 1895: "The denomination has great confidence in you and I am sure you would draw it to King's Chapel as I am sure that you would draw King's Chapel closer to it. Fifty years ago it rather held to a separate position. Mr. Foote did not like much of its attitude then and brought it to a different one, while holding to its independent position. He also brought it in connection with the liberal ministers of other denominations." Mr. Foote first in 1873, had invited clergymen of different denominations to preach at the afternoon service. Mr. Lyman in the six years between Mr. Foote's death and Dr. Brown's installation had asked men of different denominations to conduct the services of the Chapel. There were several men of learning and of the free spirit, who were not Unitarians but, other things being equal, might have directed religious worship there as the regular ministers of King's Chapel with harmony on both sides. Once in writing of the Saratoga Conference of 1894, which was regarded as a "harmony conference," Mr. Lyman said: "The last discussions on the matter at Saratoga made two things perfectly clear, I think; 1st, the denomination will not give up its Christian position; 2nd, it will not define for or against anyone just what Christian means."

Probably the character of King's Chapel might be described in the same terms. At least with that description in mind the daily services of King's Chapel have attracted liberal men of a strong Christian faith, but of many denominational fellowships.

In March, 1898, Dr. George Angier Gordon, minister of the Old South Church, wrote to Dr. Brown: "I feel that my little service in the Chapel last Wednesday has been greatly honored, by being considered fit to represent the spirit and purpose of your noon day meetings. . . . I feel happier and far more hopeful because you are in the city and like leading men everywhere in our queer time,

you are identified not with a denomination, but with the everlasting necessities of the human spirit and 'the eternal' gospel."

The cards giving notice of these mid-week services bore the statement: "These brief services, from 12-12.30, are designed to help busy people amid the cares and duties of the week to renew their spiritual strength. They are conducted by ministers of different denominations, who aim to reach the needs of all sorts and conditions of men, whatever may be their religious beliefs." In addition to the Wednesday services, there were the usual daily services of Holy Week; and in Anniversary Week there were daily services conducted by visiting Unitarian ministers, one of the services, either in an evening or a morning, being a Service of Holy Communion.

In 1898 the Vestry voted that the church should always be opened for a public service on Thanksgiving Day and this custom has continued. In 1899 it was voted that the church should not be closed in the summer, as had been the case for some years; and except for practical reasons the church has been open for worship on Sundays without interruption ever since that year. On July 20, 1902, the Rev. Leon Addison Harvey, minister in Erie, Pennsylvania, conducted the service and he wrote Dr. Brown as follows: "I enjoyed the service so much at the Chapel today that I must send you a word to say so. The congregation was much larger than I anticipated, there being nearly or quite two hundred present. It was an interesting incident that of three people who came to me successively after service, the first was from California, the second from Iowa, and the third from Chicago; and none of them were Unitarians. I have no doubt it was one of the most widely representative audiences to be found anywhere today. And both its size and varied character show how widely the Chapel is appreciated, for the preacher was of course

unknown to nearly all of them. At the close of the service a mother brought her baby which she asked me to christen and I gladly consented. Louise Gladys Wilson is therefore a King's Chapel baby. Of course the congregation had gone, only the sexton and half a dozen others being present."

In the year 1898 Rev. LeRoy Fletcher Snapp was engaged to conduct the mid-week service and he served also as Superintendent of the Sunday School. In 1909 the Women's Alliance requested that the Chapel might be kept open daily from 9 to 12 for purposes of rest and prayer. As the Vestry hesitated for practical reasons to accede to this request at first, there are stories of how certain ladies met parishioners leaving the church after Sunday morning service, presenting paper and pens to obtain favorable signatures on a petition to be presented to the Vestry. A little later this was accomplished; after 1922 the Chapel was kept open from 9 to 5; and later, since 1930, 9-4.

In 1911 the interest in the mid-week service greatly increased. The musical part of the service was emphasized. Mr. Malcolm Lang, the organist, played for ten minutes at the beginning. There were solos by members of the choir. Several ladies of the King's Chapel Club, under the direction of Miss Mary Vaughan, gave their time as a volunteer choir. In March, 1912, members of the Church of the Disciples supplied a volunteer choir; and in April and May members of the Arlington Street Church promised the same aid. The First Church of Cambridge and the First Church of Dorchester also offered aid. "The Wednesday noon services should be not merely a King's Chapel enterprise, but a matter of denominational concern as the only Unitarian Week-day services maintained in the business part of the city. And it has been therefore most appropriate as well as gratifying, that other churches have so cordially responded to the request for their co-



operation." Through the whole period of the daily services many churches, and not only Unitarian, have shown great interest in them and at times quite close cooperation. The "Congregationalist" once spoke of them as "an achievement in Christian unity."

In 1912 the Vestry voted that there should be daily mid-day services held, beginning on January 1, 1913, and continuing until May 16. Special music was provided for Saturday, and on that day the sermon was omitted.

The King's Chapel Branch of the Women's Alliance prepared in January, 1913, and distributed to other branches in Boston and far outside Boston, a circular giving the purpose of the services and asking the cooperation of ministers, young people and all others likely to be interested in such a project. They also distributed widely the names of preachers at these services. In 1915 Dr. Snow announced a plan for having laymen speak at the daily services, but the practice was followed by him and later in only a very limited fashion.

In January, 1914, the following notice was given: "Beginning this month an important change takes place in the administration of the week-day services in the Chapel. Hitherto the speakers have been of the Unitarian fellowship only, but from now on the cooperation of ministers of various denominations is to be sought. In January prominent preachers of the Congregational and Baptist bodies will take part. The help of these men is willingly, even eagerly, given. Like the ministers of our own body, they count it a privilege to cooperate in this work. Their participation emphasizes the purely devotional character of the services and is likely to enlarge the circle of occasional attendants. The ministers of the Chapel feel that this policy is in keeping with the traditions of the church,—that our ancient house is especially fitted as a meeting-place for worship of men and women of various creeds."



This interpretation of the opportunity of King's Chapel and of the spirit of its worship never changed in the years that followed.

In the spring of 1921, after the resignation of Dr. Snow the daily services were arranged for by the Greater Boston Federation of Churches. With the coming of Dr. Speight as minister with Dr. Brown the daily services became much more systematically developed. In 1923 the visiting ministers were paid a definite stipend for their ministration; they were provided with hospitality; their traveling expenses were assumed and special entertainment was given them in homes of the parish or by the Laymen's League. As the number of worshippers increased, boxes for gratuitous contributions were placed near the door; and small boxes were placed in each pew. After a time the boxes in the pews were abolished; but no formal collections were ever taken at the daily services. The taking of Sunday collections began in November, 1916. Special committees of the Vestry to assist in arranging the services were appointed from time to time; but for the most part the direction fell naturally into the control of the ministers. In 1923 the services were begun in October, continuing until May. In that year, 1923-24, the attendance at the daily services was greater than in any other year.

In 1923 Dr. Speight arranged and printed a series of five responsive services for use in the daily worship. From 1928-33 the congregation read responsively using the psalms in the prayer book. Since 1933 a booklet of especially selected psalms has been in use. Added effort to emphasize the worth of church life had reached its height in many churches at this time; and large sums of money were being devoted to the administration of various religious enterprises all over our nation. Methods of church advertising were multiplied. When the daily services in King's Chapel began in October, 1923, the bell was rung

long and loud; eight trombone players were stationed on the balcony above the colonnade and the Chapel was filled to its capacity with the people who had gathered in the streets. Arrangements were made for broadcasting. At the same time Wednesday afternoon vesper services were maintained, with special musical programs and volunteer choirs. "Candlelight services" were held on Christmas Eve and New Year's Eve, the use of candles having been suggested, as tradition has kept it, by Miss Elsa Coolidge, who donated the candlesticks.

Daily Services as developed in King's Chapel, with the great emphasis laid on public worship and pure Christianity, directed by liberal Christian ministers in various denominations, were a unique institution in Boston; and their religious influence can hardly be estimated in the lives of many thousands of people. A casual count of the names of those who have thus declared their spiritual messages in King's Chapel, and have received the sympathy of worshippers, discloses a number above five hundred. This company of visiting Christian preachers together with the ministers who have been regularly installed here constitute a cloud of witnesses to the worth and purpose of King's Chapel pulpit.

## CHAPTER VI.

### THE PARISH HOUSE.

In the year 1883 Rev. Mr. Foote read a paper before a gathering of parish members, warmly advocating a parish house for the Sunday School and for the meetings of the charitable organizations. No action however followed.

At a meeting of the Vestry, January 10, 1897, the following petition from "ladies of the parish" was read:—"The undersigned respectfully solicit from the Wardens of King's Chapel a room in which they can transact the charity work of King's Chapel. The work seems to merit this request owing to the success which has followed its efforts ever since its formation some years ago. Up to this time the work has been done at private residences through the kindness and hospitality of members of the King's Chapel Parish, but within the last year or two it has become most necessary if the work is to continue and progress, that it should have suitable quarters of its own."

The hiring of a room for purposes other than those of worship was something of an innovation; and there were many discussions as to the actual limits of church work. That sense of humor with which the Senior Warden often bridged over controversies is seen clearly in a letter he wrote to Dr. Brown on April 21, 1897. "The Ladies' Committee I consider appointed. I have not officially informed them, as I wished to talk with the Chairman be-

fore she applied a new broom, otherwise she might be hitting me over the head accidentally, or on purpose."

The petition bore thirty-two signatures of members of the Post Office Mission and the Cheerful Letter,<sup>(1)</sup> Miss Mary O. Rogers (Mrs. Charles F. Russell) being the chairman of both committees. The Post Office Mission was one of the activities of the General Alliance of Unitarian and Other Liberal Christian Women. In 1878 at a meeting of the National Conference in Saratoga, it was proposed that Unitarian Women, "who had been hitherto listeners only, should take an active part in denominational work." The Women's Auxiliary Conference was formed in 1880. After ten years, and under the influence chiefly of the New York League of Unitarian Women, a new constitution was adopted, October 24, 1890, and the name was changed to the National Alliance of Unitarian and Other Liberal Christian Women and again changed to General Alliance in 1926. In the year 1891 there were ninety branches and about 5000 members. These Alliance branches gradually assumed the direction of the many outlets of practical religious devotion that the changing conditions of modern life presented to Unitarian women. Out of their interests arose the need for better equipment for religious work.

The Post Office Mission work of the Women's Alliance was the creation of Miss Sallie Ellis of the First Unitarian Church of Cincinnati, Ohio, in the year 1881. Her minister, Rev. Charles W. Wentz, had suggested to her, a frail invalid, that she undertake correspondence with people who were eager to know more about her religious faith. This was in the winter of 1877-8. For four years and a half she devoted herself to this task, writing over 2500 letters, and sending out over 22,000 tracts and papers. When she was made the Secretary of the newly formed Women's

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(1) Founded by Miss Lillian Freeman Clarke.

Alliance of her church she systematized a work which was followed far and wide in Unitarian churches.

Mrs. Howard N. Brown was Chairman of the Post Office Mission for many years. Miss Annie E. Howard did much true pioneer work in the years 1902-1912. In 1903 King's Chapel had been selected in consultation with the American Unitarian Association to be the Central Post Office Mission in Boston. Three names of correspondents were given in November of that year. During the next nine years about 4000 names passed into the keeping of this mission. In the year 1911-12, 22,682 tracts were sent out, into every state in the Union and to more than sixteen foreign countries. In the parish houses of King's Chapel this work has been continued to the present time.

The Wardens and Vestry responded to the petition of 1897 and a room in a business block at 372 Boylston Street was rented. Here the various charitable and denominational and philanthropic activities of the ladies of the parish continued until 1906. At that time rooms on the second floor of the house at 67 Beacon Street were rented for \$550.00 and about five hundred dollars more were expended for furnishings. This house had a particular association, because it was the house in which Mrs. Shepherd Brooks was born, one of the most devoted and best beloved members of King's Chapel.

It was not long before the purely charitable tasks of church life were supplemented by the growing visions of social service, which animated all churches in the closing years of the nineteenth and the early years of the twentieth century. In 1912 Rev. Sydney B. Snow became the associate minister with Dr. Brown and he brought much enthusiasm and modern plans for religious service of many kinds. In 1913 a whole house at 102 Chestnut Street was rented. Here the Women's Alliance, which was formed in 1890, held its meetings. Here the Post Office Mission



and the Cheerful Letter committees carried on their work. Here the Employment Society, which had been organized in 1857, continued its work, directed by the King's Chapel Club after 1907. The Employment Society began a season's work in November, 1913, "with fifty-three women,—three more than the limit,—on its list. Work was given out, as usual, each week for a season of twenty weeks."

The King's Chapel Club had been formed in 1903. The second article of its constitution reads: "Its object shall be to unite the young women of King's Chapel in greater interest in the church and in such charitable work as may appeal to them." Various forms of charitable work did appeal to the members. This Club was the center for many years of most devoted work for the church and the community. A report of 1916 says: "The committee feel that the work of the Alliance and of the King's Chapel Club is so related that the members of the Club can, as members of the Alliance, retain their devotion to the fulfillment of the aims of the Club and at the same time take their part in the larger and broader work of the Alliance." The organization of the Club was maintained until after the formation of the King's Chapel Society. Among items that appear in annual reports of the Club are vacation houses at Shirley and Princeton and Red Acre Farm, Children's Mission to Children, Norfolk House Center; furnishing tea to delegates in Anniversary Week; Home Gardens of children of the South End Industrial School, about one hundred in 1909; placing flowers in the Chancel of the Chapel on Sunday mornings; but these items are a partial list only.

About 1911 The Women's Alliance became much interested in possible efforts to show a friendly spirit to Unitarian young women, who had come to Boston from various parts of the country for study and for other purposes. Many plans were discovered for "student work."



In 1913 a circular was issued from the office of the Young People's Religious Union at 25 Beacon Street, giving a list of churches around Boston, which would welcome all students, particularly from homes outside Boston, to their services and urging them to make themselves known. Such a purpose appealed strongly to the minister of King's Chapel and that church, with its parish house as a center, became a pioneer in such student work. In 1917 about thirty Unitarian ministers were cooperating with King's Chapel in this work. In January, 1914, Miss Ruth Lawrence, the Student Secretary for King's Chapel began a series of Sunday night suppers for students in King's Chapel House. She was at the house, 102 Chestnut Street, every week day, except Monday, from 11.30 to 12. Effort was made to obtain part time employment for students. Two rooms were rented in the house at 106 Chestnut Street to aid students.

At 67 Beacon Street Miss Frances Hayward had begun to bring together persons for meetings, where they could be addressed by Unitarian ministers, in which Rev. Arthur Littlefield gave much help. These meetings were continued at 102 Chestnut Street, with Miss Hayward as hostess. They were held on the first and third Sunday evenings of each month. One purpose was to bring together men of different nationalities and different points of view. At each meeting was a speaker and a discussion followed. At least twelve nationalities were represented.

In 1914 a Student Red Cross Aid Society was formed, meeting every Monday evening in the parish house and transforming the "house into a humming hive of industry." Miss Grace S. Harper had charge of this work for a time and was the Secretary of the King's Chapel Committee for the Handicapped. Later she was in France. This Red Cross work greatly increased as the World War continued; the meetings were multiplied and

were shared in by many members of the parish. On January 3, 1919, Dr. Snow wrote from Paris, "Miss Harper has been doing wonderful work here for the Red Cross, along exactly our 'handicapped' lines, with French disabled soldiers. If she, with her special knowledge acquired in the King's Chapel Bureau for the Handicapped, had not been in the field, the Red Cross would have handled the problem as one of relief merely, not of industrial rehabilitation . . . really I feel that our little bureau has indirectly done great work over here."

Miss Katharine D. Williams succeeded Miss Lawrence as Secretary of the Student Work at the Parish House. Her report in May, 1919, says: "The sixth year of the King's Chapel Student Work is drawing to a close, with a very satisfactory record. Not only have our sixty-three girls showed marked appreciation of and enthusiasm for the work, but the replies of Unitarian ministers from all over the United States, sending us names of girls in their parishes who were coming here have been nearly double in number what they were last year." Much of the specific student work was taken over by the Unitarian Laymen's League when Mr. Isaac Blaine Stevens became the College Center Secretary of the League in 1922.

A King's Chapel Book Room was maintained in the parish house and boxes of books were shipped to places where they were needed in the south and west, in lumber camps in Maine, prison camps and various schools. It was under the supervision of Miss Caroline E. Jenks. This work is still successfully carried on by Mrs. Louis E. Vose.

After the United States entered the World War in the spring of 1917 the streets of Boston were the resort on evenings of many soldiers and sailors from nearby camps. On Saturday, October 27, announcement was made that King's Chapel House would offer "open house" for sailors

every Saturday evening. The Chaplain at Commonwealth Pier and Mrs. Henry Wheeler started the work among sailors by going into the Common and making the purpose known. Refreshments were to be served and facilities offered for games, letter writing and reading. The meetings were managed by members of the Church and the King's Chapel Club and with the help of the young men's group under the leadership of Miss Frances Hayward. Very soon in cooperation with the Chaplains at the Charlestown Navy Yard and Commonwealth Pier, King's Chapel was open every afternoon and evening "as a kind of Hostess House." Tea was served and young ladies of the Church were in charge. Young men of Miss Hayward's group went into the Common and Tremont Row and brought in many wandering sailors. Privileges were extended to men of all branches of the United States Service, including men from the forts and from Camp Devens. There was no other place of quite similar character in the city. Men from the Radio School in Cambridge and from the training camp at Ayer were also entertained. This was the first Parish House in Boston in which such work was carried on. By June, 1918, there were 1000 names on the registered list and at the last meeting of that year many met in what the men called "the little old Parish House," sang the "long, long trail" and paid most dutiful respect to those engaged in the work and said quiet and grateful "good by."

"Open house" was discontinued in May, 1919. The work of the year had been very successful. "The house has been kept open every day including Sunday from 4 to 10 as it was last year, and there has been a really remarkable response to the generous hospitality offered. Since the middle of January alone, 3,200 visits had been made to the house, with an average of from 35 to 40 men a night. On January 19, 1919, seventy-two appeared. . . . Every

state in the Union except three has been represented as well as Nova Scotia, Porto Rico, England and France." It would be difficult to overestimate the permanent worth of this service to the youth of our country, drawn so suddenly from their homes into the army and navy.

On February 1st, 1918, the Senior Warden appointed a committee of three, consisting of Messrs. Francis J. Moors, J. Randolph Coolidge, Jr., J. A. Lowell Blake, to consider the question of obtaining a permanent parish house. In December the committee reported that No. 67A Chestnut Street had been purchased. In the following spring the adjoining house at 32 River Street was also purchased and a door cut through the dividing wall. For a time Dr. Brown lived with his family in the River Street house. Another committee to solicit contributions in the parish to aid in purchasing 67A Chestnut Street issued the following circular letter:—

One of the most notable features of the life of King's Chapel in recent years has been the steady growth in interest and usefulness of the Parish House. It has long seemed desirable that the Church should own a house in which to carry forward this work, and the bequest of Miss Sarah Manning has made this possible. Of this bequest of approximately \$35,000, \$15,000 is now available.

After much search a Committee of the Vestry has decided to purchase No. 67A Chestnut Street, and the Trustees of the property have sanctioned this purchase. But they have thought that, as the expense of refitting these premises will be considerable, perhaps eight or nine thousand dollars, a special effort should be made to raise a considerable part of this latter sum by subscription, in order to save as much as possible of the Manning Fund to care for the property in coming time. They have asked that members of the Church should undertake to

bear half the expense of this remodeling; and an appeal for such assistance is now made by the undersigned Committee, any of whom will be glad to give further details of the plan.

It has been suggested that a practical way of combining help to Church and Country would be to make over Liberty Bonds or War Saving Stamps to King's Chapel for this purpose. Indeed, some contributions of this kind have already been received, but gifts in any form will be equally acceptable.

The plans for the alteration of the house are most attractive and are quite sure to prove satisfactory. Once established in a home of their own, our Parish activities may be expected to increase still further, and to make the Parish House in every way a credit to the Church which it represents.

Contributions to the fund should be sent to Mrs. James Jackson, Jr. (Rachel B.), 90 Beacon Street.

*Very truly yours,*

EDITH FISKE BRADFORD,

*For the Committee*

MRS. W. A. L. BAZELEY

MISS LOUISE BROWN

MRS. E. H. BRADFORD

MISS MARIAN HOMANS

MRS. JAMES JACKSON, JR.

There was some delay in occupying the new Chestnut Street house, because the government through the War Industrial Board forbade repairs above a stated amount in war time, not allowing work costing over \$2500.00.

All the parish activities continued in increasing volume through the reconstruction years after the war. The house at 67A Chestnut Street did not prove wholly acceptable to the various interests centered there. In February, 1922, the directors of the Sunday School felt that "the inade-



quacy of our meeting place and its unsuitability for the purpose is our only obstacle at present."

On April 24, 1922, the following circular was sent to the members of King's Chapel:—

The Ministers, Wardens, and Vestry of King's Chapel, and the officers of the Women's Alliance and other organizations are greatly dissatisfied with the present Parish House at 67A Chestnut Street. The accommodations it provides are inadequate. There are needed proper rooms for the Sunday School, Ministers' office, Post Office Mission, and other activities conducted under the auspices of the Society, as well as a room large enough for a general meeting place and for the work of the Freeman Club.

Under modern conditions the vigor of a religious society depends in no inconsiderable degree upon the success with which its social work is carried on. The time is past when the maintenance of a house of worship open on Sundays for religious exercises, will alone keep a society alive. The loyalty of the young to the church of their fathers cannot today be taken for granted, but is most likely to be found where the influence of the home is supplemented by definite religious education, for which it is essential to have suitable equipment. Moreover, the inspirations of religious worship call for expression in service; lack of accommodation for our charitable and other enterprises at present limits their scope. A large amount of work of this nature has been done by King's Chapel in the past, and should be fostered by all means in the power of the Society.

The most urgent need at the present time is a suitable building. The Trustees of the Endowment Fund are reluctant to invest more of that fund in real estate, and the purchase of an adequate building will undoubtedly cost more than the sale of the present buildings will produce. The Society should therefore be able to say to the Trustees that the increased real estate investment caused by the



purchase of a new Parish House will be met in part by a contribution from the Society, and it has been suggested that this contribution should not be less than \$10,000.

Will you aid in raising this sum? If you will, please fill out the enclosed form and mail it to Mr. F. J. Moors, the Treasurer, at 111 Devonshire Street, in the enclosed envelope.

A feature of the proposed new parish house is the Chapel, for the use of the school and other groups holding religious services in connection with meetings at the House. If any who contribute desire to associate their gifts, as memorials, with the Chapel or other rooms, they are asked to confer with Mr. Speight.

HENRY WHEELER,  
HENRY WILDER FOOTE,  
*Wardens.*

Many plans were discussed and finally on October 10, 1922, the Senior Warden (Mr. Henry Wheeler) reported the purchase of 27 Marlborough Street, the home of the late Homer Richardson. This house, with the changes required, the transformation of the dining room into the "Little Chapel", the widening of the opening between the first floor rooms in 1929, and other alterations, has become the very satisfactory Parish House of the present day. Here the minister has his offices, here the stated meetings of the Wardens and Vestry are held and the Annual Meetings of the Proprietors and the King's Chapel Society. Here the Women's Alliance meet for their business, educational, philanthropic, and social purposes. Here the Sunday School holds its sessions. Here the Post Office Mission does its work. The very efficient House Committee with Mrs. Henry Wheeler, Chairman, keeps everything in order and plans for the comfort and convenience of all occupants of the house.

The "Little Chapel" in the parish house at 27 Marlborough Street was built after designs by Mr. Edgar T. P. Walker of the firm of Smith and Walker; the furnishings were the work of W. F. Ross and Company. The sign before the Chapel was placed in 1924. The desire for a small Chapel had long been strong. Dr. Snow once had tentative plans made for this purpose. The work on the Chapel was authorized on February 26, 1923, and the name "Little Chapel" was adopted, May 17, 1923. This "Little Chapel" has become in the years a truly consecrated place, a shrine of worship and devotion, that has hallowed all the activities of parish life with its spiritual power. Many memorials are here of persons whose religious life had found expression in the worship of King's Chapel. And here in the sacraments of baptism and marriage and the service for the dead many of the profound mysteries of life have found their spiritual meanings revealed. The "Little Chapel" was dedicated on May 20, 1923, at 3.30 in the afternoon. The ministers of the church, Dr. Brown and Dr. Speight, conducted the services, assisted by Mr. Raymond C. Robinson, organist of King's Chapel, and the children of the Sunday School. The Order of Service follows:—

Organ Prelude.....	Mr. Raymond C. Robinson
Opening Sentences.....	George C. Homans
Response by the School, "Holy, Holy, Holy"	
Hymn, "All things are thine".....	Tune: Federal Street
Responsive Reading.....	Fanny Chapin Curtis
Prayers.....	Rev. Howard N. Brown, D.D.
Minister. The Lord be with you.	
Answer. And with thy spirit.	
Minister. Let us pray.	
O Lord, show thy mercy upon us;	



THE "LITTLE CHAPEL"



Answer. And grant us thy salvation.

Minister. O God, make clean our hearts within us;

Answer. And take not thy holy Spirit from us.

O God, who art ever more ready to hear than we are to pray, and who hast promised the help of thy Holy Spirit to those who truly seek it, we humbly beseech thee to fulfill thy gracious promise to us thy servants, and grant us that light and help, without which we can do nothing. O guide us by thy counsel, defend us by thy might, purify us by thy Spirit, and keep us in thy fear and love continually; and thine shall be the honor, and the glory, and the praise, through Jesus Christ our Lord. Amen.

Almighty God, who hast bidden us seek that we may find, and who pourest out on all who desire it the spirit of grace and of supplication; deliver us, when we draw nigh to thee, from coldness of heart and wanderings of mind, that, with steadfast thoughts and kindled affections, we may worship thee in spirit and in truth. Amen.

The Lord's Prayer.

Violin Obligato, Aria in G, From the Violin Concerto  
(Goldmark) ..... Miss Miriam Faulkner  
Acceptance of the Memorial Gifts

Rev. Harold E. B. Speight

Prayer of Dedication ..... Rev. Harold E. B. Speight

Hymn, "Forward through the ages" Tune: St. Gertrude

Benediction ..... Rev. Howard N. Brown, D.D.

Organ Postlude ..... Mr. Raymond C. Robinson

In the Little Chapel are many memorial gifts. The pulpit, lectern, and communion table were given anonymously <sup>(1)</sup>, "In loving memory of Rev. Henry Wilder Foote and Frances Anne Eliot his wife." The silver cross is a gift from Mrs. Louis Craig Cornish in memory of her

(1) The Misses Hough



niece Frances Eliot Merriman. It is inscribed "E la sua voluntate e nostra pace." The marble tablet in memory of Mary Foote is the gift of Mrs. Louis Craig Cornish and Mrs. Roger Bigelow Merriman, her sisters, and her brother Henry Wilder Foote. The inscription reads, "Blessed are the pure in heart, for they shall see God." The organ is the gift of Mrs. Charles Eliot Ware, Jr., and her brother James Freeman Clarke, in memory of Eliot Channing Clarke, Alice de Vermandois Clarke, and Anna Huidekoper Clarke. The two windows were given in memory of Susan Lowell Lyman and Roger Lyman by Mrs. Richard Clarke Cabot. The two silver almsbasins were given by Miss Mary Foster Bartlett. One is inscribed, "For King's Chapel—Inner Chapel, in loving memory of Henry Wilder Foote and Frances Anne Eliot his wife and of their daughter Mary." The other is inscribed, "For King's Chapel—Inner Chapel, in loving memory of my father and mother Matthew Bartlett and Mary Eliza Bartlett and their children, Nelson Slater, Fannie, Abbie Sawyer." The two silver candlesticks are the gift of Mrs. Frank Hermitage Day. The two silver vases are given "In loving memory of William Hooper Wheeler, 1931-1933." The christening bowl is inscribed, "To the Glory of God and in remembrance of Mary Minot from her sisters. 1846-1919." The two small chalices are marked "The Little Chapel, King's Chapel, 1932; The Gift of Henry Wheeler." The abbreviated prayer book for use in the Little Chapel is inscribed, "To the Glory of God and in loving memory of Elizabeth May Spring. R. S." (Romney Spring). Two chairs for the chancel were given by Mrs. Shepherd Brooks and her daughter, Mrs. James Jackson, Jr., the one in memory of Helen Homans and the other in memory of Elizabeth May Spring. Twelve chairs for the Chapel were the gift of Mrs. George D. Howe. They were soon supplanted by long pews. These pews were



later divided to allow of a central aisle. The Bible was a gift of King's Chapel School; the pulpit copy of the Prayer Book was the gift of the Freeman Club; the embroidered falls for the pulpit and lectern were the gift of Miss Elsa Coolidge. The silvered electric sconces were given in memory of Mrs. John Homans by her daughter Miss Marian Homans.

At the service of dedication of the Little Chapel, after enumerating and describing the memorial gifts, Mr. Speight said: "These lovely gifts you have brought with willing hearts in token of blessed memories that you cherish. You carry in undimmed remembrance kindred and friends whose lives are hid with Christ in God, and you would make of your memories a present and remaining ministry to others. By these gifts are perpetuated the happy memories of a greatly-loved pastor whose ministry was shared by his life-companion; of parents in whose debt you stand in every moment of your lives; of friends and comrades whose purity of soul, whose ministries of mercy, whose heroism and self-sacrifice, and whose unstained loyalty won for them the crown of life; of little children who left the fragrance of their tender years to sweeten all your later days.

"It is your desire and purpose, I know, that these gifts should be not mere memorials of a past that can never be again, but helpers of our joy in years to come. Your prayer is that the symbols of your gratitude should become symbols of aspiration to all who worship God in this place. So shall the spirit of your remembered loved ones constrain young lives to worthy purposes and high endeavors. There shall be a generation that will say of them—as you have said—'They looked unto Him and were radiant, and their faces were not ashamed.'

"Believing that I interpret aright your hope and prayer, I gratefully accept your gifts in the name and on behalf of

the Society of King's Chapel. In humble yet believing prayer let us dedicate them to their appointed service."

In 1928 the following circular was issued:—

King's Chapel House  
27 Marlborough Street, Boston  
June 4, 1928.

At a meeting held on May 17, at 27 Marlborough Street, plans were discussed whereby the small plot of ground in front of King's Chapel House might be made attractive. A grass plot, the planting of a few shrubs and plants, with the addition of bulbs to provide color and beauty during the spring, would convert what is at present an unattractive area into a place of gracious and compelling beauty.

Mrs. Romney Spring, a landscape architect, was asked to prepare a planting plan. This she has done, and it is hoped that work may be undertaken this summer and during the early autumn, so that next year we shall see a delightful realization of what to some of us seems greatly needed, namely, the beautifying of the approach to King's Chapel House, to be enjoyed by everyone who passes within its doors as well as the public who will be influenced by its charm and beauty.

The necessary labor in the preparation of the soil, putting in a suitable fence on the open side next the adjoining property, the planting material, including lilacs, iris, evergreen shrubs, and bulbs,—crocus, daffodils, scilla and tulips,—will cost about \$500. One gift has already been made, and it is hoped the necessary funds may be provided so that work may be undertaken immediately. Checks may be sent to Mrs. John Carroll Perkins at 27 Marlborough Street.

This plan was successfully carried out through the interest of many members of the church and especially by the

Sunday School under the inspiration of Mrs. Richard C. Cabot.

In 1929 with the cooperation of church members and others a minister's library was undertaken in the Parish House. The following circular was issued:—

### KING'S CHAPEL LIBRARY

In the year 1698, King William, III, sovereign of Great Britain, presented to King's Chapel a library of theological books and books helpful for the religious instruction of people in a new and undeveloped colony. The number of these books was about 200. What remains of this library is preserved in a special bookcase in the Boston Athenaeum and is known as King's Chapel Library.

At the present time there is no library connected with King's Chapel; nor in our day need there be one after the ancient purpose of the gift of the British sovereign.

The thought has arisen, however, that since King's Chapel was one of the earliest of the liberal churches in Boston, there might be brought together and preserved such books, sermons, pamphlets, and so forth, as have sprung out of the liberal religious movement in which King's Chapel has been so prominent. Such books are not generally new books; nor are they commonly found in shops today. Rather are they to be found in private libraries, quite often inherited, but liable to loss through many changing circumstances.

There are already assembled at King's Chapel House some three or four hundred such books, containing sermons, biographies, church histories, writings in prose and poetry, compilations, belonging to that religious realm commonly termed, "liberal Christianity."

Among these books is a copy of probably every edition

or printing of the King's Chapel Book of Common Prayer except the edition of 1831. (Later acquired.)

Prof. Francis G. Peabody has recently presented to the Chapel a set of volumes containing the biography and sermons of the Rev. Samuel Clarke, who died in 1729; and many of whose suggestions as to Prayer Book revision were incorporated in the King's Chapel liturgy, printed in 1785, as the first revised form of the English Book of Common Prayer ever printed in America.

Books of this nature are fairly sure of safe preservation in King's Chapel House and are hereby solicited.

JOHN CARROLL PERKINS.

December, 1929.

The book plate in the books of the ancient library given by King William III was reproduced for use in these books. Many of them were the gift of Mrs. George D. Howe; others came from the library of Dr. Brown; others were gifts of many kind friends.

On November 7, 1937, there was dedicated in the Little Chapel a replica in abbasstone of the bronze tablet by Mr. Philip S. Sears of Mrs. Richard C. Cabot, in King's Chapel. It was the gift of the Sunday School in memory of one who had been their teacher, inspirer and interpreter of Christianity, "Ella Lyman Cabot, 1866-1934." Mrs. Cabot had been the Superintendent of the School and gave freely of her time and wisdom until her death.

## CHAPTER VII.

### THE SUNDAY SCHOOL.

The first Sunday Schools, credited to Robert Raikes of Gloucester, England, were mainly schools for children of families too poor to provide them. It is difficult to say what church had the first Sunday School in America. Dr. Greenwood organized the first Sunday School in King's Chapel in the year 1835. A statement of his at the time is significant and worth considering. After saying that he thought his school would have somewhat different advantages from those especially for less favored children, he spoke of "the child whose parents, besides the instruction which they obtain for it in the best weekly seminaries, instruct it carefully and kindly at home, both by precept and example; who take it with them constantly to the house of God . . . and when all have returned from God's house to their own, converse with it on some serious but simple topic and hear it say its catechism, repeat or sing its hymn, or read a portion of the Bible."

The picture here presented of the religious life of a family is not overdrawn in the case of many families in King's Chapel a century ago. A catechism composed by Joseph Priestley was printed by the Vestry in the revised Prayer Book of 1785 and continued there until the revision of 1918. It became a part of the Sunday School teaching after 1835, having been revised and used by Dr. Freeman and Mr. Cary during their ministries earlier. It was reprinted with a few changes for use in the Sunday School



in 1862 and special Sunday School services and hymns were printed with it.

Dr. Ephraim Peabody, 1845-1856, gave much attention to the religious instruction of youth. "The object is," he said, "to train up a child as a Christian from the beginning." He laid great stress upon the learning of hymns and passages of scripture, "till they became a part of the mind itself." The instruction was carefully adapted to the age of children,—history, biography, geography, customs, from the ages of ten to fourteen; practical religion, personal duties, Doctrine, Church history, after the age of fifteen. This was a period of reform in all public education with George Barrell Emerson and Horace Mann transforming the whole system of instruction in American schools. Samuel Atkins Eliot, the mayor of Boston, was a teacher in the Sunday School and both he and the minister wrote books on religious education.

A printed pamphlet, dated January 1, 1869, announces that the Sunday School is held in the Chapel every Sunday from November to May at two o'clock in the afternoon, the minister Mr. Foote holding the office of superintendent. He also had a Bible class which met on alternate Tuesdays at noon. A special service with carols sung by the children and young people was held in the afternoon, at Easter and Christmas. Other special services for children and young people "are held occasionally."

The Sunday School in King's Chapel was never a large one, but the system of instruction that was followed and the emphasis upon order, seriousness and the quality of teaching made it an institution of constant value. In the year 1888 and following years the children from the Female Asylum on Tremont Street came every Sunday afternoon for religious instruction and they remained for the afternoon service. This was done at the suggestion of Mrs. Arthur T. Lyman. Mr. Foote wrote: "November 4, 2.40



p.m. began Sunday School for orphan asylum children. Mr. H. G. Carey began to teach singing." They were a picturesque group of girls uniformly dressed in Scotch plaid and they sat in the south gallery during the hour of worship. Mr. Arthur Theodore Lyman, the Senior Warden, served at times as superintendent. In the years 1889-91, John Carroll Perkins, a Divinity School student at Harvard, was the superintendent; and in 1898 LeRoy Fletcher Snapp of the Divinity School had charge of the school and also of the Wednesday noon service. For a number of years Col. Edward B. Robins served as superintendent. When the children of the asylum were taken away after a change in the asylum method of caring for the children, there were brief periods when sessions of a Sunday School were omitted.

When Mr. Foote died in 1889, the superintendent of the asylum told the children about him. One of them burst into tears and when asked why she cried, she said, "He smiled at me." The faithful service of many young women of King's Chapel who taught at Bulfinch Place Chapel and in other missions should never fail to be recorded. And the religious inspiration and instruction which Miss Harriet Hall brought for many years to the young women of the church in the years of Mr. Foote's ministry and similar inspiration and instruction later given by Miss Mary O. Rogers (Mrs. Charles F. Russell) are among the most precious and enlightening memories of the history of the church.

About 1910 an eager desire for better religious instruction sprang up and especially among the women of the Women's Alliance and problems were carefully discussed at their meetings. A special committee was appointed with Mrs. Edward H. Bradford as chairman and she prepared a most interesting, exhaustive, and appealing report on the great need of Sunday School teaching. Sessions of the

Sunday School were then held in the Chapel at 9:30 and later at 9:15. In the winter of 1911-12 the School was in charge of the Alliance and Mr. Charles H. Lyttle of the Divinity School was the superintendent. In January, 1912, Dr. Brown proposed a union school for regular religious instruction, which should bring together children from several churches. An enthusiastic meeting was held and Dr. Paul R. Frothingham of Arlington Street Church and Dr. Charles E. Park of the First Church and Prof. William W. Fenn of the Harvard Divinity School were present and made addresses. This plan was not carried through.

In 1913 an important meeting was held and Pres. Charles W. Eliot of Harvard College made an address on "Religious Education in China and Japan." At Christmas that year a Christmas play for children was arranged and held in the Chapel.

In April, 1915, a special meeting was arranged at which Prof. Francis Greenwood Peabody of Harvard made an address on religious education. Dr. Snow also spoke and reported a school of fifty-four members. During the winter of 1920-21, Rev. Clayton R. Bowen of Meadville Theological School conducted a Bible class for young people.

When Dr. Snow became minister and a parish house was acquired at 102 Chestnut Street, facilities for a larger Sunday School were at hand and for several years, under his direction, a school was maintained that commanded much attention by the introduction of "modern methods." There was a kindergarten department; a "cradle roll" was begun; the first steps in teaching through pageantry were undertaken.

Dr. Speight assumed direction of the School in November, 1921, with Miss Eva L. Simmons as secretary, in the parish house at 67A Chestnut Street. These rooms in

Chestnut Street were quite inadequate for the purposes of the school and the appeal for better quarters was one of the reasons that led to the purchase of 27 Marlborough Street. In November, 1924, a new era in religious teaching began when Mrs. Richard Clarke Cabot (Ella Lyman Cabot) became superintendent of the school.

The hour of meeting was changed to 3.30 in the afternoon. Rev. Florence Buck was the director of religious education with the American Unitarian Association and was greatly interested in the work of the school in King's Chapel. With her sympathy there was a plan to make the school a "model" for all religious instruction. Dr. Speight undertook a Bible class organized by the King's Chapel Chapter of the Unitarian Laymen's League. On Sunday afternoon, November 16, 1924, in the parish house at 27 Marlborough Street, there was held a "reunion service," on which occasion Dr. Speight showed stereopticon views illustrating the life of Christ. Mrs. Charles F. Whiting spoke on dramatic services which had been arranged for the coming months. With the Little Chapel for the service of worship and a sufficient number of rooms for the classes the way was open as never before for the opportunities of teaching. The School was limited to about sixty pupils and emphasis was laid on individual care. The calendar which had been arranged for November 30 announced that the school had opened with eight classes. The teachers were Dr. Speight, Mrs. Speight, Mrs. Richard C. Cabot, Rev. Florence Buck, Mr. William J. Sands, Miss Keefe of the Tuckerman School, Mrs. Stannard of the Garland School of Home Making, Miss Lecraw of the Wheelock School of Kindergarten and Mrs. Whiting in charge of dramatic action in services of worship, with Miss Fanny Curtis as her assistant. Miss Lois Orswell was organist; Dr. Cabot directed the singing. On December 21, Mrs. Whiting arranged her first

Dramatic Service of the Christmas story. While cherishing the religious worship of the school in the Little Chapel, Mrs. Cabot always held before the pupils the purposes of worship in the larger Chapel, taking them there for "visits" and having them write their impressions.

In 1924 Prof. Philip Cabot conducted a class for older boys and girls and young people of King's Chapel and Arlington Street Church, on Sunday mornings at ten o'clock in the Arlington Street Vestry. In 1928 Miss Virginia Frederick was engaged for special work among the young people of the school and church. Beginning November 20, 1927, and continuing through the winter of 1930-31 the Sunday School children of the Arlington Street Church were enrolled with the King's Chapel School, bringing added teachers and a fine cooperative spirit.

The work of Mrs. Cabot with the Church School continued until her death in 1934. She was born into King's Chapel where her father had been on the Vestry and the Senior Warden for fifty-two years. She loved the church, its history and its spirit as only such an institution could be loved. Her devotion to it was a true consecration and all her many virtues were reflected in her work. Her constancy and regularity were fixed and without interruption. She was a teacher of ethics and psychology in many private schools, she was a member of the Massachusetts State Board of Education, of the Council of Radcliffe College, of many educational associations; and a prolific writer on those subjects that filled her imagination. All this experience she dedicated to the Church School. Her plans, her vision, her spirit gave a character to the school, making it truly ideal for religious teaching, and her enthusiasm that never faltered was wisely communicated to teachers and pupils in ways that shaped their thoughts and conduct for all time. Dr. Palfrey Perkins wrote at the time of her death, "Thoroughly awake to new trends in methods,

always sympathetic with experiment and progress, she treasured the standards and sanctities, which some might call 'old-fashioned,' and preserved them for the enrichment and the stability of the educational program. . . . Her secret she learned from her Master. A passionate desire for truth, an ardent appreciation of the beautiful, a still and quiet adoration of the holy,—these she poured out in unstinted fidelity and sacrificial service."

It would be difficult to estimate too highly the influence of this "model school of religion" on the Society and on a multitude of other churches, of many denominations. Particularly was the general appeal very great, because of the character of the dramatic action and services of worship, which Mrs. Whiting arranged and presented in the Little Chapel and in King's Chapel. Mrs. Whiting did not use the word pageant for her services but "dramatic action and religious worship" and thereby she sought to awaken the children to the reality and the charm of worship. The religious instruction of the teachers from time to time was gathered up into a moment of dramatic action that should lead to personal religious worship.

After two years the afternoon hour proved less practical and since 1926 the school has met at 9.30 a.m. on Sundays. The school still flourishes most satisfactorily in the same spirit and the same traditions created by Mrs. Cabot. Dr. Palfrey Perkins has charge as director.



## CHAPTER VIII.

### MUSIC.

Thomas Brattle, an esteemed citizen of Boston, and for twenty years the treasurer of Harvard College, imported an organ from England, the first organ to be heard in New England. He died on May 18, 1713, and by his will gave his organ to the church in Brattle Square. He added a condition, that if that church did not see fit to receive it, it should be offered to the Church of England in Boston. The Brattle Square Church voted "that they did not think it proper to use the same in the public worship of God." Thus the organ came to King's Chapel. It was built by Bridge of London. The church voted on August 3, 1713, "that the organs be accepted by the church and that Mr. Myles answer Mr. William Brattle's letter concerning the same." The next year Mr. Edward Enston was sent for to come from England as the organist.

This organ remained in use until 1756, when a new organ was purchased by individual subscription in England, whose keys tradition likes to think had been touched by the fingers of George Frederick Handel, the court musician, and the instrument selected by him. The cost was six hundred and thirty-seven pounds. The Brattle organ was sold to St. Paul's Church in Newburyport where it continued until 1836 when, without the old case, it was sold to St. John's Church, Portsmouth, New Hampshire. There it now is and although not regularly used in the







THE ORGAN OF 1909

worship of the church it was carefully restored by Mr. Robert B. Buxton, of Exeter, New Hampshire, who played the organ at a service of morning prayer on September 24, 1933. Until that time it had not been "playable" since about 1910.

The organ of 1756, with the gilded symbols of the church and state, was kept in use, after many repairs and rebuildings until the present organ, the gift of Mr. Frank Everett Peabody in memory of his son, in 1909, was installed. At the death of Mr. Peabody on March 27, 1919, the church passed the following Resolution, written by Dr. Brown:—

"The Vestry of King's Chapel hereby places on record an expression of its deep sense of loss in the death of Mr. Frank Everett Peabody; together with its recognition of his many traits of moral worth, and its gratitude for the great number of benefits he has conferred on this church. He was for many years a member of the Vestry. As a member of the music committee he rendered service for which his tastes and accomplishments afforded a peculiar fitness. As treasurer of the Committee on Charities he also gave valuable help. In all ways he was a wise counsellor, a faithful steward and a companionable friend. He was most generous in his response to every appeal made to him in the name of and on behalf of the church; and especially his gift of the organ now in use made him one of its foremost benefactors in later times. His memory has become a part of the hallowed tradition of King's Chapel as long as the building endures."

Closely associated with Mr. Peabody in caring for the music in the church was Mr. John Amory Lowell Blake. He served the church in many capacities. His life was cut short in 1938 in the midst of generous and vigorous activity. His duties as trustee of King's Chapel were per-

formed with scrupulous fidelity and with a depth of affection for the church.

Mr. Benjamin Johnson Lang, under whose guidance the new organ was built, said that at that time only one set of pipes of the old organ was still in use. A record in the handwriting of Mr. Arthur T. Lyman is as follows: "A part of the old case (the Brattle organ) was retained in Newburyport and was secured by Sara P. Lowell Blake and given by her to King's Chapel. This open carved woodwork has been inserted in the case of the new organ given in 1909 by Mr. Frank E. Peabody. The larger part has been placed on the north side of the case, forming the upper third of the carved work on that side. Two smaller pieces are placed high up on the front of the new case, one on each side, on the extreme right and left, so preserving parts of the case of the organ first used in King's Chapel, in the old wooden church."

The present organ case was the work of Mr. Robert S. Peabody, who used much of the organ case of 1756. The organ itself was sold to a Baptist Church in Brockton, Massachusetts. Mr. Lang did not live to play the new organ. He died April 4, 1909. On March 10, 1910, at 8.15 in the evening, Mr. Clarence Eddy gave an organ recital in the Chapel. The organ was built by the Skinner Organ Company of Boston. In 1907 an electric motor had been installed and in 1927 a new organ blower.

With the consciousness of possessing the first organ in New England and with a congregation in which many were devoted to the cultivation of good music, the traditions of church music have always been deeply cherished in King's Chapel. In 1786 the Musical Society of Boston held there a "sacred concert" for the "benefit and relief of poor prisoners confined in the jail." And on September 4, 1789, parts of the oratorios of the Messiah, Samson and Jonah were sung in the presence of President

George Washington. The Handel and Haydn Society, formed in 1815, gave many of their concerts there.

For more than twenty years Mr. Samuel Atkins Eliot, Mayor of Boston, 1837-39, had charge of the music of the church. Through his influence the Chapel was always a favorite center for music in the city. Mr. Eliot when a member of the School Committee was able to introduce the teaching of music into the public schools, making Boston the first American city to have music a part of the school curriculum. With others he founded an academy of music, changing an old theater into a music hall, named the Odeon. Here when he was the president of the academy, he had the Symphonies of Beethoven performed for the first time in America. Here also Schiller's "Song of the Bell" was given with music by Romberg, and in an English translation by Mr. Eliot. And when in 1848 he gave up his keys of the church and the organ the Vestry voted their sincere gratitude to him.

The records of such traditions are carefully preserved in "The Annals." Mr. Lang was the organist when Dr. Brown became the minister and the character of the music had never been of a higher order than that attained by him. He was born in Salem on December 28, 1837. He was educated musically by his father and others in this country. He studied in Berlin and was a piano student of Franz Liszt. An organist of note in Boston churches after 1852, he had a distinguished career as a teacher and director of choirs and choruses. He came to King's Chapel in 1888 and remained there until his death. His Sunday evening organ recitals and the afternoon services of oratorio forty years ago remain very precious in the musical memories of older Bostonians. King's Chapel throughout its history has encouraged the finest type of musical expression, opening its doors and lending its organ on numberless occasions for musical societies and for the



American Guild of Organists, and for famous organists from various parts of our country and across the sea. The noted French organist Louis Vierne gave a recital in 1927 on February 22; and another French organist Marcel Dupre was at the Chapel on October 14, 1929, his second visit, and playing our organ at his own personal request.

In 1915 a questionnaire was submitted to the members, asking their preference of a quartette or a chorus choir. The quartette was retained. In January, 1916, a letter was sent to the music committee from the King's Chapel Club: "We believe that there is a great need of strengthening and vitalizing the services in the church, and that one of the best possible means of so doing, is to have a choir, which will, by the inspiration of its leadership and by the simplicity and familiarity of its music, not only carry the congregation along with it, and encourage congregational singing, but will also draw others to the church, others who may eventually become permanent members of the church, even though they might at first be chiefly attracted by the beauty of the music and the historical setting of King's Chapel. We believe that there is a strong desire on the part of many of the parishioners to have further trials of chorus singing, in the Chapel . . . and we should be very glad if the music committee cared to appoint one of its members to confer with the president of the Club, and a director of the Alliance on this matter." In 1920 a chorus choir was engaged. This choir of men, first trained by Dr. Richard C. Cabot, was authorized to make appointments to sing in other places than the Chapel, when Mr. A. V. Bennett was the organist and choirmaster. This custom was often followed after Mr. Raymond Clark Robinson became the choirmaster and on more than one occasion the music was broadcast internationally.

After Mr. Lang's death in 1909, Mr. Charles S. Johnson was engaged for a brief period; but in April, 1910,



Mr. Lang's son, Mr. Malcolm Lang, became the organist, serving until November, 1920. Mr. H. G. Bennett served during the months from November, 1920 to March, 1921; Mr. A. Vincent Bennett from March, 1921 to October, 1922. Mr. Raymond C. Robinson became organist and choirmaster in March, 1923, Mr. Virgil G. Thompson having been organist *pro tempore* for the preceding winter. At the daily services from 1913 to 1920, Mr. Malcolm Lang gave an organ recital every Saturday. In September, 1923, the day of the recital was changed to Monday and has so continued to the present time. At these services Mr. Robinson has filled his programs with selections of the highest recognized type of organ music and the recitals have been a part of the devotional life of the church, with prayers usually beginning and ending the service. On the other week days, from the year 1923 to 1933, a 'cello or a violin was a supplement to the organ. In the spring of 1934 and 1935, Mr. Robinson arranged special Sunday afternoon musical services.

In the past there were always special efforts to encourage the congregation to share in the service. In 1840 a printed circular "respectfully and earnestly invited" members to make responses a general practice. In 1907 a letter was sent to the music committee by the King's Chapel Club and a circular was issued inquiring opinion about having the hymn before the sermon sung by the congregation and the music limited to the hymn book. No action was then taken. In Mr. Foote's time he often gave notice when announcing the last hymn that he wished "all to sing." The story is told of how one Sunday morning Mrs. G. was singing, but heard strange sounds from her husband, who had "no ear for music." She whispered, "Oh, don't." He replied, "The minister asked *all* to sing." "Oh, no," she replied, "he said *all sing*."

In 1920 the choir began to sing the *Te Deum* with

music arranged by Dr. Davison, director of music at Harvard University, and the congregation were earnestly requested to join in the singing.

Tate and Brady's version of the Psalms was early used in the worship of the Chapel, but a collection of Psalms and Hymns was especially prepared by Dr. Freeman and Mr. Joseph May in 1799. A second edition appeared in 1813. This book was superseded in 1830 by Dr. Greenwood's collection which later contained Robert Cassie Waterston's additions. The Vestry had voted to have a new edition of the old book, but Dr. Greenwood's work including much of the old resulted in one of the most generally acceptable books ever published in New England.

Mr. Foote during his ministry gave great attention to church music and the character of hymns. In 1878 he privately prepared a collection of 103 hymns and 29 tunes adapted to congregational singing, which he cared for greatly. A reprint with additional hymns was made in 1880. In 1890, the year after Mr. Foote's death, the Church began to use "Hymns of the Church Universal," compiled by the Rev. Henry Wilder Foote, revised and edited by Mary W. Tileston and Arthur Foote. The preface says: "A large part of this collection of hymns was made by Mr. Foote several years ago. . . . In 1888 he intended to publish his collection, but failing health prevented the fulfilment of this hope. . . . Fortunately the wide experience of his sister, Mary W. Tileston, has made possible its completion, in sympathy with its aim, and in remembrance of his life." This book remained in use in King's Chapel for thirty years.

On the fourth Sunday of October, 1920, "The New Hymn and Tune Book" published by the American Unitarian Association in 1914, was adopted by the Chapel. A "supplement prepared for King's Chapel" was added,—hymns numbered from 575-660 in the new book—taken

from "Hymns of the Church Universal." On Palm Sunday, 1939, The New Hymn and Tune Book was superseded by Hymns of the Spirit, five hundred copies of the new book being the gift of Mrs. Arthur W. Wellington, in memory of her husband, who had been the chairman of the music committee.

The assistants at daily services have been violinists: Mrs. Miriam Faulkner Jeffries and Miss Katharine Sargent Warren, 1923-25; Miss Hope Wright 1924-35; 'cellists: Miss Priscilla S. Warren (Mrs. Leroy E. Loemker in 1928) 1924-1929; Miss Virginia Stickney 1930-31; Mrs. Carl Diemer 1931-1934; Miss Mabel Robbins 1934-5. Others for brief periods have been Mr. Lawrence Rose, 'cellist, 1928; Mr. Axel Magnuson, Jr., violinist, 1929; Miss La Palme, 'cellist, 1931.

In the year 1886 Mr. John W. Tufts was the organist; Miss Gertrude Franklin, soprano; Mrs. E. C. Fenderson, alto; Mr. J. C. Bartlett, tenor; Mr. Charles W. Goddard, bass. In the year 1910 with Mr. Malcolm Lang as organist, Mrs. Alice Bates Rice was soprano; Mrs. Bertha Cushing Child, alto; Mr. Benjamin Berry, tenor; Mr. Earl Cartwright, bass. In 1912 Mr. R. A. Simonds succeeded Mr. Berry; in 1913 Mr. A. E. Prescott succeeded Mr. Cartwright; in 1916 Mrs. D. S. Beyer succeeded Mrs. Rice, with the position of tenor unfilled until the engagement of Mr. Everett S. Glines in 1917.

In 1918 the choir consisted of Miss Ethel Frank, soprano; Mrs. Bertha Cushing Child, alto; Mr. Everett S. Glines, tenor; Mr. A. E. Prescott, bass; these singers were the quartette choir until the chorus choir was formed in 1920 under Dr. Richard C. Cabot, director. The choir of men's voices at first was made up largely of students at Harvard and the Institute of Technology.

In 1901 Mr. George E. Whiting gave an organ recital; in 1916, Mr. Edwin Arthur Kraft of Trinity Cathe-

dral, Cleveland, Ohio. On February 19, 1922, the Cym-dorion (the Society of Welsh Associates of Boston) held a service in the Chapel on Sunday afternoon, at which all the singing was in Welsh.

On March 27, 1925, the choir gave a recital in Clinton; and in Lowell, on April 25, at an outdoor amphitheater. On April 9, 1925, the choir of King's Chapel and of the First Church sang the St. Matthew Passion Music of Bach in the Chapel under the direction of Mr. Robinson and Mr. John P. Marshall, with Miss Eleanor B. Mode, pianist, and Miss Carmela Ippolita, violinist. On Sunday, December 1, 1929, at 4 o'clock, the choir with Mr. Robinson gave a musical service in the First Baptist Church, Manchester, New Hampshire; and in the evening at 6.30, they sang at a Community Service in the South Congregational Church, Concord, New Hampshire. On April 20, 1930, an Easter Service was held in Rollins Chapel, Dartmouth College, the King's Chapel Choir singing with the Dartmouth College Choir. On January 18, 1933, the choir sang for an international broadcast; and again in 1934; also for the Benevolent Fraternity of Unitarian Churches and on occasions similar to those above.







SOUTH WALL OF THE CHAPEL



## CHAPTER IX.

### HOWARD NICHOLSON BROWN.

On December 15, 1894, the Wardens of King's Chapel sent the following letter to Howard Nicholson Brown.

Dear Mr. Brown:

We have been requested by the unanimous vote of the Wardens and Vestry of King's Chapel to express to you their desire that you should become the minister of King's Chapel. Although this vote would be subject to ratification by the vote of the Proprietors of King's Chapel, the Wardens and Vestry would not have taken the action they have, if they had felt any doubt as to the cordial approval of it by the Proprietors.

*Yours truly,*

ARTHUR T. LYMAN

CHA'S P. CURTIS, *Wardens.*

Rev. Henry Wilder Foote had died on May 29, 1889. Since that time King's Chapel had been without a regular minister. Dr. Brown was then the minister of the First Parish in Brookline, where he had been since September, 1873, having succeeded Frederic Henry Hedge, who had resigned the year before to become professor of German and Ecclesiastical History in the Divinity School at Harvard University. Dr. Brown had been a student there in 1870-71, where Dr. Hedge was already a lecturer in

Ecclesiastical History. Dr. Brown once wrote of Dr. Hedge: "I entered into the inheritance of his wise and fruitful labors, and his example was to me a model which I strove to imitate, so far as my feeble powers would permit. His thought was an inspiration by which my own thinking was quickened and directed. I owe to him a debt greater than I can measure, and I hold his name in reverence as that of one of the wisest and noblest of men."

Dr. Brown was born in Columbia, New York, on May 11, 1849, the son of Rev. M. C. and Sarah A. (Nicholson) Brown. His father was a Baptist minister, who had thought his way into doctrines called Unitarian and had been subjected to a trial for heresy. He later became a Unitarian minister. Young Brown had had no college training, but having sympathy with his father's religious opinions he entered the Harvard Divinity School. After a year and a half residence there he was asked to have temporary charge of a new Unitarian Church in the village of Ilion, New York. Here he was ordained on May 8, 1872, remaining there until he was called to Brookline. He married Inez A. Wicks of Trenton, now Barneveld, New York, in 1872. He was given the honorary title of Doctor of Divinity by Meadville Theological School in 1912.

The formal call to King's Chapel was sent on April 15, 1895, and Dr. Brown wrote his acceptance on May 20th. This he did after he had resigned from the First Parish in Brookline and his resignation had been accepted. The relation of minister and people in Brookline had for twenty-two years been a peculiarly happy one and a thought of a change aroused all those strange problems that puzzle minister and people when they are bound closely together in spiritual sympathy and affection.

Dr. Brown was intimately associated with the life of those free Congregational Churches which had developed

a denominational purpose in the closing years of the nineteenth century into a stronger unity and a more definite missionary spirit than they had hitherto reached. The number of Unitarian churches thus associated under the guidance of the American Unitarian Association was just reaching the highest mark which was ever attained. Dr. Brown was intellectually one of the strongest minds and wisest counsellors in the administration of that body. The consciousness of a definite purpose and the feeling of denominational harmony were never before so strong and clear. The action of the Unitarian National Conference in 1894 had issued in a "preamble" which for the moment gave a peculiar sense of relief and courage and hope for the future of Unitarianism.

The prospect of becoming the minister of King's Chapel presented many a problem to the mind of Dr. Brown. For, although King's Chapel was often recognized as one of the First Unitarian Churches in America, it had followed through the years a definite course of its own. It had inherited more the forms and order of the English Church and had never repudiated the long unused title of the First Episcopal Church of New England. It was in close sympathy with the Unitarians around them in their religious doctrines of freedom and toleration; but its proprietors always were conscious of having a position of their own to maintain in the Kingdom of Christ and in fellowship with all Christians. The worshippers in King's Chapel preserved their ancient order of church administration and they were very jealous of their Prayer Book service. Their Prayer Book had been the first printed revision of the English Book of Common Prayer in America and they held it in their worship as something very precious.

One of the results of the spirit of a new unity and purpose that came to birth in the Saratoga Conference of 1894 had led to the attempt in many quarters to develop

a more uniform order of worship in all the churches; and the vision of a common ritual was lifted before the eyes of many denominational leaders. Dr. Brown had become "an ardent convert to the liturgical idea and had made a quite vigorous campaign on its behalf." The directors of the American Unitarian Association were sympathetic and many experimental forms of worship were printed and circulated. No form became universally accepted and many of the ministers and congregations stood apart from this movement.

King's Chapel was of course committed to a definite Prayer Book form of worship. Dr. Brown once in reviewing his relation to King's Chapel said: "The place was somewhat difficult to fill, largely because ministers of the Unitarian fellowship were then much more averse than now (1926) to any kind of Prayer Book service." And he added that probably one reason why he was the choice of the proprietors of the Chapel was his own great interest in a liturgy.

When Dr. Brown received the letter of December 15, 1894, he was face to face with a real problem in his ministry. He replied at once to Mr. Lyman: "I think I hardly need say to you that your letter received this morning, was a great surprise to me. It had not crossed my mind that I might be in your thoughts in connection with the solution of your problem . . . my first thought is that it is wholly impossible for me to free myself at present from work under way here in Brookline . . . my ministry here is so delightful and to all appearances so prosperous that I know not why I should think of any change unless the good of our cause seems to demand it." While Dr. Brown was wondering whether the traditional conservatism of King's Chapel would be found in opposition to his desire for progress, he received a letter from the widow of Mr. Foote:

"I can see the advantage one would have who cherishes an ideal of Christian unity in a pulpit which has always stood for that rather than for mere sectarian activity. I think that expresses well one of the reasons why the church endures; and there is no reason why a warm hospitality and union in charitable work with the Unitarian body should not be combined with it."

There soon followed a long and friendly correspondence between Dr. Brown and Mr. Lyman, in which the whole problem of a ritualistic service was most intelligently and profitably discussed between them, each disclosing an intimate knowledge of the problems of Christian worship. Dr. Brown wrote on March 19, 1895:—

"As a result of my own meditations and of such consultation with others as I have been able to hold, I find my mind settled into a conviction that I ought not to take the responsibility of refusing to allow King's Chapel to issue a call to me, if that should prove to be the will and desire of the proprietors. It is right however that I should say to you what the call would have to be in order that I might accept it. When I met the gentlemen composing the Vestry I spoke to them of my desire to see some changes made in the book of worship, and they were hopeful that such changes could be effected. Now, while I do not ask for any vote or pledge on this question, for I do not myself know just what modifications I should desire, I think I ought to insist that if any vote is taken on the question of inviting me to become the minister of the Chapel, it should be taken with full knowledge on the part of the proprietors of what is in my mind. . . . Not only do I desire to have the fact openly stated that after a little I should ask to have the book reprinted with some alterations and omissions, but I should like to have at least my motive for advocating such a measure made known. It is not that I myself find the service so in con-



flict with my theology as to awaken scruples of conscience, but it is the future influence and power of the Chapel itself which seems to me to be at stake. . . . No institution can live unless it continually wins new life to take the place of that which is passing away. To this end, in my judgment, it will soon be necessary to make some change in the service, as such changes have been made before. . . . The Chapel alone has the advantage of being able to drop words from this service which serve as a challenge to theological prejudice, and so awaken intellectual dissent, at a time when the mind is seeking to express only devout feeling. As to the amount of change needing to be made, I do not think it is great. But as the difference of a few inches in the depth of water decides whether a ship is to get to sea, or is to stick on the bar, so I think a few slight changes may make great difference in the future history of the Chapel." And he added: "Any work of change ought to be done very carefully by a committee representing several shades of thought and feeling, and probably ought to be submitted, I should say, to the vote of the proprietors before it is carried into effect." Dr. Brown went further into details in letters of March 27 and April 2. In the first he wrote: "In this case it seems to me there is a high stake to strive for: not the rescue or restoration of the Chapel merely, but its enthronement in a place of power among our fellowship of churches, which it has not thus far occupied. It is that prospect that moves me and that is the point of view from which I am studying the problem." On April 2d he wrote: "I should like to say however that in case I come to the Chapel, the afternoon service, rather than the morning service, I should consider the first object for experiment." Dr. Brown also listed and discussed many words and phrases in the liturgy that might be subject to careful consideration.

To these letters the Senior Warden replied on April 3:—



"Your first letter of March 19th makes a perfectly fair and open statement and for myself I should be satisfied with that; but for those to whom the matter will seem new and uncertain I wished, if need be, to be able to make further explanation, which your later letters have I think sufficiently given. As to the afternoon service I think there will be no trouble at all; and as to the morning service if we do not quite agree with all that you now suggest as perhaps, or probably, needing change I think we can persuade you, or that you can persuade us. . . . If King's Chapel has stood somewhat apart from certain denominational activities it has not stood apart from all kinds of good work through its members and as a church has felt that it was not without claim to be considered a part of the Church Universal and has tried to be in touch and sympathy so far as it honestly could with various branches of Christendom; but without giving up its Unitarian position, which it took long before any body of Unitarians existed here." Mr. Lyman then considered various suggestions in Dr. Brown's letter and added:—"It seems to me that what I have written will give you a fair idea of the feeling of the parish as I understand it and of course as you do not insist on immediate change you could have time to explain and persuade." On April 5 Dr. Brown wrote: "I am very glad of your letter just received and I am well content to leave the matter in your hands as it stands. I think you understand my position perfectly. . . . It would hardly be worth while to make any change unless enough could be done to win for the Chapel a new constituency. But I could not now formulate with certainty proposals that I should be willing to stand by as right and just to all concerned. What I specially desire to know about the situation at the Chapel is the size of the probability that any change whatever can be made; and I have

no doubt, as you will put the matter before the proprietors, this can be made sufficiently evident."

On April 15 the Wardens wrote to Dr. Brown: "We have the pleasure of informing you that at a meeting of the Proprietors of King's Chapel, held this day, it was voted to invite you to become the minister of King's Chapel; and the Wardens and Vestry were authorized to make arrangements with you as to the time of accepting the position and other details. Hoping to receive a favorable reply from you, we are

*Yours truly,*

ARTHUR T. LYMAN

CHAS. P. CURTIS, *Wardens.*

On May 20 Dr. Brown wrote his acceptance, and mentioned the date of September 1st as the beginning of his ministry. Writing of his relations with the Chapel in 1926 he said: "From the first nothing could have exceeded the sympathy and kindness of my new charge. We had some consultation about the Liturgy, and I was soon permitted to omit in the reading of it some words which I did not like."

The services of Installation of the Rev. Howard N. Brown as the Minister of King's Chapel were held on the tenth day of November A. D. 1895.

The Senior Warden, made the following address:

"Proprietors and Members of King's Chapel: At a meeting held in this place April 15, 1895 the Proprietors of King's Chapel made choice of Rev. Howard N. Brown and invited him to become your minister and pastor (this correspondence was here read). That invitation having been given and accepted, Rev. Mr. Brown is here and we are assembled to ratify before God and in his presence, the compact thus entered into; and to the end that we, a portion of Christ's flock, and this man, our elected minister and pastor, may duly feel and acknowledge the importance and sacredness of the relation which is now to be formed

between us and that it may be ordered for his and our good, let us humbly implore the blessing of Almighty God.

Prayer was then offered by Rev. Dr. Francis G. Peabody.

The Senior Warden then said:

“Brethren, the Wardens and Vestrymen of this Church, acting for the Proprietors and agreeably to their instructions have taken order for the ordination and installation of their elected minister according to the forms and usages of this Church in ordaining its minister, as first adopted at the ordination of Rev. James Freeman 1787, and followed in the installation and ordination of Dr. Greenwood in 1824, Dr. Ephraim Peabody in 1845 and Rev. Henry W. Foote in 1861.

“With this action of an independent church, these ministers have all tried to make King’s Chapel stand in its place in Christ’s Kingdom and in fellowship with all Christians. By the forms and terms adopted we do not seek to abridge the liberty of our minister; for we do not hold him responsible to us alone for the instructions he shall give, knowing that he is already responsible to his own conscience, to his master Christ and to God, who we trust has called him to this work. We only seek to settle and define the meaning and extent of the compact formed between us and the man we have chosen to this sacred office.

“We, the Wardens, Vestrymen and other Proprietors of King’s Chapel, in Boston, by virtue of the constitution and laws of this Commonwealth have elected, constituted and appointed the Rev. Howard N. Brown to be our minister, public teacher and pastor, to preach the word of God and to dispense lessons and instructions in the duties of piety religion and morality, and to minister the holy ordinances in this congregation; and to do, perform and discharge all other offices which of right belong to any minister, public teacher and pastor by the authority of the laws and Constitution of this Commonwealth; and it is hereby

intended and understood that the authority and rights here given to Rev. Howard N. Brown to be our minister, public teacher and pastor, are to remain in full force so long as he shall continue to preach the word of God and dispense instructions in the duties of piety, religion and morality among us, conformably to our sentiments and opinions of the Holy Scriptures”.

The Senior Warden then addressed Mr. Brown, saying:

“Reverend Sir: You have been chosen by the Proprietors of King’s Chapel to be their minister, public teacher and pastor, and you have accepted this appointment and trust. Therefore, We the Wardens, Vestrymen and Proprietors of this Church, before God and in presence of these witnesses, by virtue of our lawful authority, do solemnly ordain and declare you Howard N. Brown, to be our minister, public teacher and pastor; and in testimony thereof we deliver to you this book containing the basis of our precious Christian faith, and enjoin upon you the due observance of all the divine lessons and precepts contained therein, especially those which relate to the office and duties of a Minister of Jesus Christ, and whatsoever else of truth and duty consistent therewith shall be made known unto you.

And may the Lord bless you and keep you. The Lord lift up the light of his countenance upon you, and give you peace now and forevermore. And let all the people say Amen”. The congregation responded “Amen”.

The Bible delivered to Mr. Brown has been used in King’s Chapel since 1768.

Rev. Mr. Brown responded:

“Having already signified my willingness to assume the sacred office to which the vote of this Church has called me, and being here present to receive the solemn charge now laid upon me, I need not re-affirm a decision that has passed beyond my recall. I desire however, at this time,

to express to the officers and members of this religious society something of the gratitude I feel for the kindness they have shown me, and to declare my humble but earnest trust that the blessing of God will be upon the relation here established. While I have no confidence whatever in my own unaided ability to meet the requirements of this place, I firmly believe that I have been led to it by something more than the will of man, and that in trying to be a faithful minister of the gospel of Christ I shall have such help that I need not wholly fail. Such, at least, shall be my constant prayer to Him who is the giver of all good; and I entreat that your petitions may go with mine for the prosperity of the holy work committed to our hands."

Mr. Brown then offered prayer, which concluded the installation service.

The regular morning service then followed and a sermon by Rev. Francis G. Peabody, D.D., Rev. Howard N. Brown giving the Benediction. Hymns—225 and 305—from "Hymns of the Church Universal".

CHARLES P. CURTIS, *Warden*.

There then began Dr. Brown's ministry of thirty-eight years, a term of service one year short of that of Dr. Samuel Myles, but otherwise exceeded only by the ministry of Dr. James Freeman. When he resigned and became Minister Emeritus in 1923 he wrote in his letter: "I cannot think it very hard to stop being President of the United States. Relief from constant trial must go far to balance one's dislike to surrender the reins of power. I do find it a little hard, however, to stop being minister of King's Chapel, though the time for that is plainly near at hand."

With Dr. Brown's removal to Boston he became one of the marked personalities of the city. Tall, walking slowly in the streets, with serious mien, apparently in deep thought,



he was a familiar figure to many. Over Beacon Hill he made his way for many years between the Chapel and his residence, spending hours at the Boston Athenaeum and carrying away armfuls of books. Old books he reviewed again and again. And the hazard of new books with novel ideas and theories was to him a fascination. The hazard of reading was like the hazard of sailing a boat to which in early days he was devoted in Buzzard's Bay. And the same spirit of eagerness attended his driving of a motor car, which as he grew older seemed like risk to many of his friends, and yet always without disaster. For the balanced mind that characterized all his reading and teaching served alike in recreation and study. "An ardent convert to the liturgical idea," as he said of himself, he became the foremost student of liturgical worship among the Unitarian clergy. And while tempted into realms of radical changes in theological phraseology by his fellow ministers and his quick sympathy with new visions of theological thought, he always kept an "even keel" under the restraints of the spirit of the Chapel which he served and his own consciousness of traditional worth. He was gifted with a splendid, simple literary style and he loved the sounding phrases of the Prayer Book service. And he cultivated a voice, which in pitch and movement was remarkably adapted to liturgical expression. While some who did not wholly share his liturgical instinct thought they found a monotony in his reading of the service, no one could fail to feel the devotional and serious spirit of his interpretation of the ancient service. And many learned to regard his expression of certain phrases as the very brightest illumination of spiritual language. He was always a charming letter writer.

Dr. Brown once wrote in a letter: "I have somewhat prided myself in the past on the ability to write decent English when I gave my mind to it. But I could never



cure myself of one fault, to 'leave the plow and chase butterflies.' I find so many interesting things, to take note of along the first part of the way, that when I get toward the end of a prescribed path I have to practice brutal condensation to get in what I want to say."

Dr. Brown's part with students of the Divinity School was lifted high quite like an ideal and for several years the desire of many was to have their ordination in King's Chapel as if perchance the virtue of the minister and church might thus pass over into them. And although the habit raised many questions of ecclesiastical policy, the most consecrated moment in the memory of many a youthful minister had its setting in King's Chapel.

Dr. Brown brought the life of King's Chapel much nearer to the work of the American Unitarian Association than it ever had been before. He was punctiliously faithful in all the administrative means of denominational life. He served most patiently on every variety of committee. He was ever in the counsels of boards of directors. He was long a trustee of the Christian Register. In all such service he was honored for his fidelity, his fairness and his wisdom. But he himself never loved any kind of public service as he loved the worship of the Chapel and his preaching. Some one wrote of him in 1902, "It is evident that Mr. Brown is preeminently the teacher of the 'new order of things' that Jesus Christ inaugurated and that St. Paul so powerfully preached." He brought to a notable maturity all his genius for devout religious worship. He confirmed and strengthened that leadership in spiritual piety and devotion which he himself cared for so deeply and which King's Chapel had cherished and sacredly preserved over all the years of its life. And his pastorate had all the blessed results that follow from such conditions. The regard in which the parish held him brought mutual admiration and praise, while the deeper relation of per-

sonal affection and gratitude for religious leadership and companionship and spiritual interpretations of life issued in sympathy and love.

One of Dr. Brown's favorite illustrations was that of a tight rope walker, who could progress at all, only as the balance was absolutely perfect. His mind persistently kept its courage not because he had a definite philosophic solution of any of life's mysteries, but because he was the possessor of a profound religious faith. He wrote much in the realm of science and philosophy, but religion was always the goal. In a serious review of the work of a philosopher he once began by saying: "The standpoint which we shall occupy in this endeavor is that of the religious mind, looking out to see what probable gain and assistance is brought to it by a friendly power. We will not assume to take the philosophic point of view; but, holding our outlook and position as religious men, it is surely legitimate for us to form some estimate of forces that are marching to our relief." To him science and philosophy had little worth unless they were friendly and would give aid and comfort to the religious heart.

In one of Dr. Brown's last writings which he called "Plan and Purpose" are these words: "In the thought of the Christian world the idea of a great plan of existence, formed and carried out by infinite intelligence, has always played a prominent part; and great effort has been made to get hold of at least some outline of that plan. To our own spiritual and intellectual forbears it has seemed rather axiomatic that, if there were any divine government of the world, it must have such a plan to follow in its procedure. God of course was perfect wisdom, and this is what perfect wisdom meant to men of the older generation. They could not think that the Lord of all life proceeded merely in opportunist fashion, dealing with situations as they might arise. He must have thought out things beforehand

and provided for all contingencies. . . . If mankind could and would believe in the divine purpose here suggested, as having a balance of controlling power throughout the universe, the road to a kingdom of heaven on earth would be much shorter and much easier to find. The delights of friendship and friendly intercourse make the feuds in which human nature indulges seem so stupid and incredible that perhaps the hardest of all riddles to solve is the question why personal existence is so slow to realize how much it has to gain by seeking the widest possible good will and mutual regard with all that live. Whatever answer is given to that question it is rather certain that the great Lord of Life will wait, with infinite patience, until we do make the needful discovery; and that the long delay in the arrival of peace and good will among men need take nothing from our assurance that the angel's song is a prophecy yet to be fulfilled."

The ministry of Dr. Brown fell in that period of American church life when the importance of new organizations for practical or social purposes had begun to fill the imaginations of church people. Churches in Boston as elsewhere had begun to accumulate property as communities grew more prosperous and organic efforts to serve in turn the community sprang up in all religious gatherings. Earlier in New England the church was chiefly a place for worship. Services were held on Sunday and the Church for the most part remained closed during the week. It was not that human sympathy and interest in all needs of welfare were new, but such purposes were largely in the keeping of volunteer groups of men and women in particular circles of intimate acquaintance and limited outlook. Also another change in church life was becoming more clear. The ancient New England custom of pew ownership was beginning to fade as the sense of family continuity in religious worship became less strong. This now almost uni-

versal habit of caring less for individual pew ownership is perhaps one of the most radical changes that ecclesiastical life among us has known. When Dr. Brown became the minister the majority of titles to pews were held by individual families and for the most part families worshipped together. The changed attitude toward pew ownership led in 1907 to the preparation of an Indenture under which pews not individually owned, together with certain trust funds, were committed in trust to three trustees. At the present time very few pew titles are individually held.

In answer to the increased desire to maintain organizations of a charitable and philanthropic character churches everywhere were beginning to build or otherwise maintain parish houses or rooms where social meetings could be held and practical work for community purposes be maintained. King's Chapel, because of its location could not build. But in the second year of Dr. Brown's ministry the problem was raised and a 'Ladies work room' was hired at 282 Boylston Street in 1898 for the special work of the ladies of the church. Hitherto such service had been met in the homes of individual parishioners. As time went on ever larger spaces were rented or purchased until the present "comparatively palatial King's Chapel House at 27 Marlborough Street," as Dr. Brown called it, came into the possession of the Society in 1922.

Together with the desire for better organized social and philanthropic work in the church, there grew up a strong desire to have the church reach a greater number of worshippers than the morning and evening prayer on Sundays could serve. Mr. Foote had tried to meet this problem in his time and in 1884 he had begun a mid-week service at noon on Wednesdays under the care of the Suffolk Conference. When Dr. Brown came there was the regularly held service on Wednesday noon. In his second year Dr. Brown induced the Vestry to take the

control of it. "I began in a modest way," he says, "to give the service an interdenominational character." He invited many ministers prominent in their several churches to preach to the congregations thus gathered. These were not for the most part members of the Chapel, but religiously minded people from offices in the neighborhood, or visitors in the city, or strangers to the Chapel drawn together by the personalities of the various preachers. In this way the paths were open to the institution of "daily services" such as the public knows them today.

In 1898 the Vestry voted to maintain public services on Thanksgiving Day, a service which with few exceptions has been held continuously. After 1871 union summer services were held in cooperation with the First and Second Churches, Arlington Street and Brattle Square and Hollis Street, and in the several churches, the ministers preaching each in turn. Mr. Foote had planned to have the Chapel open always through the summer, but his death had put an end to his plan. Since 1899, except for special and temporary arrangements the Chapel has never been closed for public worship on Sundays. The Christmas Carol Service was first held in 1865 and a similar Easter service inaugurated in 1866. These services with the Holy Week Services grew in interest for the members of the Chapel and strangers. Dr. Brown's Good Friday Sermon for many years was a marked moment of worship in Boston. Dr. Brown's original plan to develop the Sunday afternoon service into a more popular and less ritualistic type of service was never wholly successful. He found it difficult "to secure much of an audience" at that hour, 3.30. Experiments were made when great emphasis was laid upon music and large chorus choirs were brought together and parts of famous oratorios sung. Such services however did not prove permanently attractive and there was a return to the Prayer Book Service. The experiment was also tried



of holding services in the evening, with similar results. Since February, 1918, no regular second service has been held on Sunday in King's Chapel.

The Senior Warden wrote to Dr. Brown in 1900, "I agree that a church should at times at least open its doors freely, but I do not think it is bound to do so except for religious services. If the public does not wish to go to church for religious services I do not think a church is bound to give concerts, or theatrical entertainments, or to have merely social meetings."

On November 24, 1912, Rev. Sydney Bruce Snow was installed as Associate Minister with Dr. Brown. The inauguration and care of daily services fell into his control. He also preached regularly on Sunday afternoons and he revived the Sunday School which had been in abeyance for several years. The relation between Dr. Brown and Dr. Snow is recorded by Dr. Brown as being "something like an ideal companionship between an older and a younger man."

With Dr. Snow and a committee of the Vestry Dr. Brown brought about his early desire for a printed revision of the Book of Common Prayer. It had been long planned for and most carefully studied. Trial services of morning and evening prayer were in use for several months. This seventh revision of the prayer book was printed in 1918. The preface records that "in a goodly number of instances there has been a restoration of the phraseology of the Freeman edition, where subsequent revisers had made a change." Dr. Brown also added this sentence in the preface, "To some extent the Committee in charge of the present work, having tasted the new wine thought the old was better." Several theological changes were made, however, in the Te Deum and in The Litany, and a briefer form of the Holy Communion Service was added. Much material was omitted from the sixth edition of 1850, such

as the many special services and the "Selections from Saints' Days." The great change was the adoption of the "King James' " version of the Psalter in place of the traditional prayer book version. On November 10, 1920, the church celebrated Dr. Brown's twenty-fifth anniversary in the ministry of the church. A reception was held in the home of Mr. and Mrs. Henry Wheeler. During the winter of 1918-19 Dr. Clayton R. Bowen of the Meadville Theological School, for six months, served as an assistant to Dr. Brown.

Dr. Snow resigned his associate pastorate at Easter, 1920. On November 13, 1921, Rev. Harold Edwin Balme Speight of Berkeley, California, was installed as colleague and successor to Dr. Brown. It had been voted on June 3 by the Wardens and Vestry and with the unanimous consent of the Pulpit Supply Committee and the cordial support of Dr. Brown that Dr. Speight should assume charge of the active ministerial administration of the church on October 1st, or "as soon thereafter as he can conveniently reach Boston." He was to "ask advice and counsel from Dr. Brown," but be responsible directly to the Wardens and Vestry and through them to the Society. It was agreed that Dr. Brown should continue as minister of the church, administer the Holy Communion office with the assistance of Mr. Speight, so long as health and strength admit, preach on such occasions "as may be appointed by a Pulpit Supply Committee," until November, 1923. Dr. Brown would then become "Pastor Emeritus of King's Chapel."

On May 17, 1923, it was voted that a committee consisting of Mr. F. C. Gray, Dr. Speight, and Dr. Foote should arrange a joint meeting of King's Chapel and the First Church of Brookline to celebrate Dr. Brown's fifty years of ministry in the two churches. This service took place in the Chapel on November 18. On September 19 it was voted that Dr. Brown's sermons should be collected

and bound at the expense of the society. This was subsequently accomplished.

Dr. Speight resigned on September 22, 1927. On October 1st, 1927, Dr. John Carroll Perkins was appointed Minister in Charge of King's Chapel, holding that position until January 25, 1931, when he was installed minister of the church. On May 11, 1929, a goodly number of the church and other friends went to Dr. Brown's home in Framingham to mark their honor and affection for him and celebrate his eightieth birthday, presenting to him gifts,—the Women's Alliance a silver bowl, the Vestry a clock.

Dr. Brown continued to have part in the life of the Church so far as his strength would allow. On the first Sunday of December, 1932, he worshipped in the Chapel for the last time. There followed the Service of Holy Communion in which he loved to share. The day had a darkened sky and he shrank from the attempt to read his part of the service, choosing to kneel at the chancel rail. He said: "It is difficult for me to bear the part of layman here." Dr. Brown had preached his last sermon on October 16. His subject was "The Saving Power of Hope." And hope meant, first, trust in God; then, faith in a life to come; and last, faith in a coming Kingdom of Heaven on earth, according to the petition of the Lord's Prayer. These three hopes he found in the mind of Christ. On a church calendar for November words of his were printed: "For the church the life of Christ is its one jewel of great price, which it might sell all its other possessions to retain. It is the deep well out of which its inspiration and its wisdom are chiefly drawn. It is the bond of its organization and its power without which religious institutions have no continuance or strength. Whether or not we understand these things, they are written for us large and plain in the experiments which our generation has freely tried;

and they can only mean that for the Christian Church preaching Christ is the one great work that it lives to do." As Dr. Brown sat reading this over, one said to him, "Do you believe that still?" With serious emphasis he said, "I most certainly do."

He died in the early morning of December 16, 1932, at his home in Framingham. The funeral service was held in the Chapel on Sunday afternoon, December 18, the choir singing at the family's request, his favorite "Sanctus," by George L. Osgood, used at Holy Communion Services. On Sunday, December 25th, the service and sermon were in memoriam the beloved minister.

In the records of the Wardens and Vestry is the following tribute:

Dr. Brown was endowed with a profoundly spiritual nature. He had a mind strikingly balanced before the religious treasures of the past and the ever fresh promises of progress. His studies in the literature of liturgy led to the rediscovery and preservation of much that possessed universal and permanent worth for religious worship. He was a preacher of conspicuous beauty and power; in form and substance his sermons added much to the interpretation of Christian doctrine and the art of preaching. He was devoted to the understanding of the personal leadership and the religious revelations that came to the world in Jesus Christ, assured that preaching Christ was the first purpose of a church.

He always freely offered and as surely inspired the finer human traits of friendship and companionship, of sympathy, confidence, love. He knew well the deeper intimacies that bind minister and people together. His spirit lives at perfect peace in the spiritual house of this church.

## CHAPTER X.

### SYDNEY BRUCE SNOW.

On November 24, 1912, Dr. Snow was installed associate minister of King's Chapel. He was born in Winchester, Massachusetts, on March 19, 1878. He graduated at Harvard University in 1900 and on Christmas Day, 1901, he married Miss Margrette Kennedy. In 1903 he entered the Harvard Divinity School, graduating with the class of 1906. Ordained at Palo Alto, California, on October 14, 1906, he continued in the ministry there until June 6, 1909, when he resigned to accept the call of the Second Congregational Society (Unitarian) of Concord, New Hampshire. In this ministry he remained until he came to King's Chapel. His degree of D. D. was given him by Meadville Theological School in 1923.

The senior warden left the following record of Dr. Snow's installation:

Service for the installation of Rev. Sydney B. Snow as associate minister of King's Chapel was held November 24, 1912 in King's Chapel after the reading of the regular morning service. An anthem, "We are ambassadors in the name of Christ" (Mendelssohn) was then sung. The Senior Warden, Arthur Theodore Lyman, then addressing the Proprietors and members of King's Chapel in the words used in the installation of Rev. Howard N. Brown in 1895, in the ordination of Rev. Henry Wilder Foote in 1861; of Rev. Ephraim Peabody in 1845; of Rev. Francis Pitt Green-







wood in 1824; and of Rev. James Freeman in 1787; and after the first part of such service was said, Rev. Howard N. Brown offered prayer. The address of the Senior Warden was then resumed after the ancient form. Hymn 548 from the "Hymns of the Church Universal" was then sung. The sermon was then preached by the Rev. Howard N. Brown. At its close hymn No. 403 was sung. Rev. Sydney B. Snow then gave the benediction.

ARTHUR T. LYMAN, *Warden*.

In earlier years and more definitely during Dr. Brown's ministry the consciousness had grown among the worshippers that King's Chapel had a particular part to play in the wider religious life of Boston and the nation. Its peculiar history, its perfect freedom, the high character of its members, their stability in church life and in the life of public service, the absence of controversy and the emphasis of devout worship,—all these traits led the public mind to regard King's Chapel as a place where the fundamental elements of religious thought and spiritual ministry were to be beautifully found.

Many eager for the spread of Unitarianism found in the character of the Chapel worship the opportunity for all that was best in their faith to find full expression. And the liberal groups in many denominations found their dreams of Christian Unity approaching fulfillment. Unitarians spoke of the Chapel as the Cathedral of their faith. And many orthodox writers spoke of the Chapel as belonging not to one sect, but to the whole city and the nation. The balanced character of the preaching of Dr. Brown over seventeen years had created an atmosphere of stable thought and worship that was gladly recognized by many. And such an attitude of the community was reflected in the generous desire on the part of parishioners to put to a wider usefulness all the resources which by

tradition and present hospitality were so well gathered together. Such purposes and such hopes were not in themselves new. It is rarely possible to say when anything really begins. But to every renewal of religious, or other interest, the ancient hopes and plans take on a fresh and eager appearance. New endeavor always assumes a pioneer spirit, but it never attains its real glory until it realizes how the treasury of the ages is always at hand and out of it come things both new and old.

The dream of a daily service in King's Chapel that Rev. Mr. Foote had cherished, preserved in the Wednesday noon service, which the Suffolk Conference maintained for many years, growing ever clearer after the church itself assumed that service in 1896, approached reality.

There were many problems of expense, of the order of service to be followed, the part of music, the type of preaching, the appeal to the public and all the other plans that underlie a free public opportunity of worship. Dr. Snow was both deeply interested in such service and well fitted for its direction. Daily Services were inaugurated in January, 1913. For the first season only Unitarian ministers in the immediate vicinity of Boston had part. But as Dr. Brown had brought sympathetic ministers of varied sects to the Wednesday noon services, such ministers were found eager to join in this new venture. For the next ten years these services grew in favor with the people of Boston and all the ministers gave their labor freely for the common good. The arrangements and direction were in the control of Dr. Snow and he worked in consultation with Dr. Brown in the closest harmony and friendship, a relation which Dr. Brown called "ideal companionship."

In the religious administration of the Chapel, it was arranged that Dr. Brown should preach generally at the morning service on Sunday. Dr. Snow had charge of the afternoon service, preaching then usually himself. He

also directed the daily services, the Sunday School, which he revived after several years' omission, and the rapidly growing social activities which the needs of the time called forth. He increased the pastoral duties, sharing with the older minister the requirements of older parishioners and encouraging the many young people's movements of the day.

On October 23, 1911, the Vestry had voted that the Sunday afternoon services that winter should be conducted by members of the faculty of the Harvard Divinity School and Andover Seminary and others. Also at a meeting on November 19 the change of the hour of the morning services was proposed from 10.30 to 11; and a circular was sent out asking the opinion of the worshippers. No action was taken however in this matter until November, 1920, when a change to 10.45 was made. Since November, 1922 the hour has been 11.

Experiments with the second service on Sunday were continued. The hour was changed from 3.30 to 4. For a time evening services were held, but there was soon a return to the afternoon. In September, 1916, the Wardens and Vestry allowed the Chapel, at the request of the American Unitarian Association and the Benevolent Fraternity of Churches, to be the place of worship of the First Italian Unitarian Church. The minister was Rev. Filoteo A. Tagliatela. He had also services in East Boston and during the week used the Barnard Memorial Chapel for certain purposes. His services were at 7.30 p.m. Dr. Snow was much interested in these services and the Vestry felt that they were doing their part "in favor of foreign citizens." These Italian services continued in King's Chapel from September, 1916, to May, 1920.

A meeting was held in the Chapel at 7.30 o'clock on the last night of the year 1916, with the Italian congregation. There was music by both the King's Chapel and Italian



choirs and addresses by Mr. Taglialatela and Dr. Snow. At eleven o'clock the same night there was a polyglot Watch Night Service, Mr. Shibly Daibes Maulouf of Syria spoke in Arabic; Rev. Mr. Taglialatela in Italian and Rev. Samuel Raymond Maxwell in English.

Regular Sunday afternoon services were held in the Chapel at 4 p.m., conducted by Dr. Snow, until the spring of 1918, when they were discontinued and since that time there has been no regular second service in King's Chapel. Dr. Snow was much sought for in the missionary work of the American Unitarian Association. In 1915 the Vestry voted him a leave of absence of four weeks after Easter for missionary work in association with Dr. Samuel M. Crothers in places in Colorado. And in 1916 a similar missionary service was allowed Dr. Snow in the Central West for a month following Easter. Dr. Snow was deeply interested in the Unitarian Churches in Transylvania after the Great War. In 1920 a service was held in the Chapel for distressed Transylvania and Dr. Snow went to Transylvania taking with him a gift of \$50,000, given by American Unitarians, \$1238.68 of which came from King's Chapel. For some time after November, 1922, the King's Chapel weekly calendar printed the name of the Unitarian Church in Kolozsvar as a "sister church." Dr. Snow was a member of the Consistory of Unitarian Churches in Transylvania.

Dr. Snow was eager with many members of the congregation to bring added "richness and form" to the church services. He suggested that the sexton wear a gown and that the Wardens or one of them might precede the minister from the vestry to the pulpit. Harold J. Haynes, who became sexton February 1, 1923, was the first to assume the gown, by vote of the Vestry. Haynes also was appointed a special policeman, by the city police commissioner. In 1914 Dr. Snow suggested the placing of flowers on the

communion table each Sunday; and that a star instead of a cross be placed on the pulpit at Christmas.

Many plans were suggested from time to time to try and bring the increasing number of worshippers in the various services of the Chapel into closer association. In 1915 the Senior Warden (Henry Wheeler) proposed a parish meeting to increase interest and induce more to become proprietors. The associate minister favored an effort to organize attendants other than proprietors into a parish body.

In 1913 the officers of the American Unitarian Association sent a printed circular to their churches outside Boston, asking that information might be given them of all Unitarian young people spending the winter as students in or near Boston. King's Chapel was the first Unitarian church to make a definite response to what was implied in that circular. For many years a well organized student work was carried on with paid secretaries. Much of the direction of this work fell to the associate minister and Sunday evening gatherings of students and their friends were encouraged in the rooms of the parish house. There were refreshments and lectures and entertainments. The spirit of this early pioneer work among students is inherited by the Freeman Club.

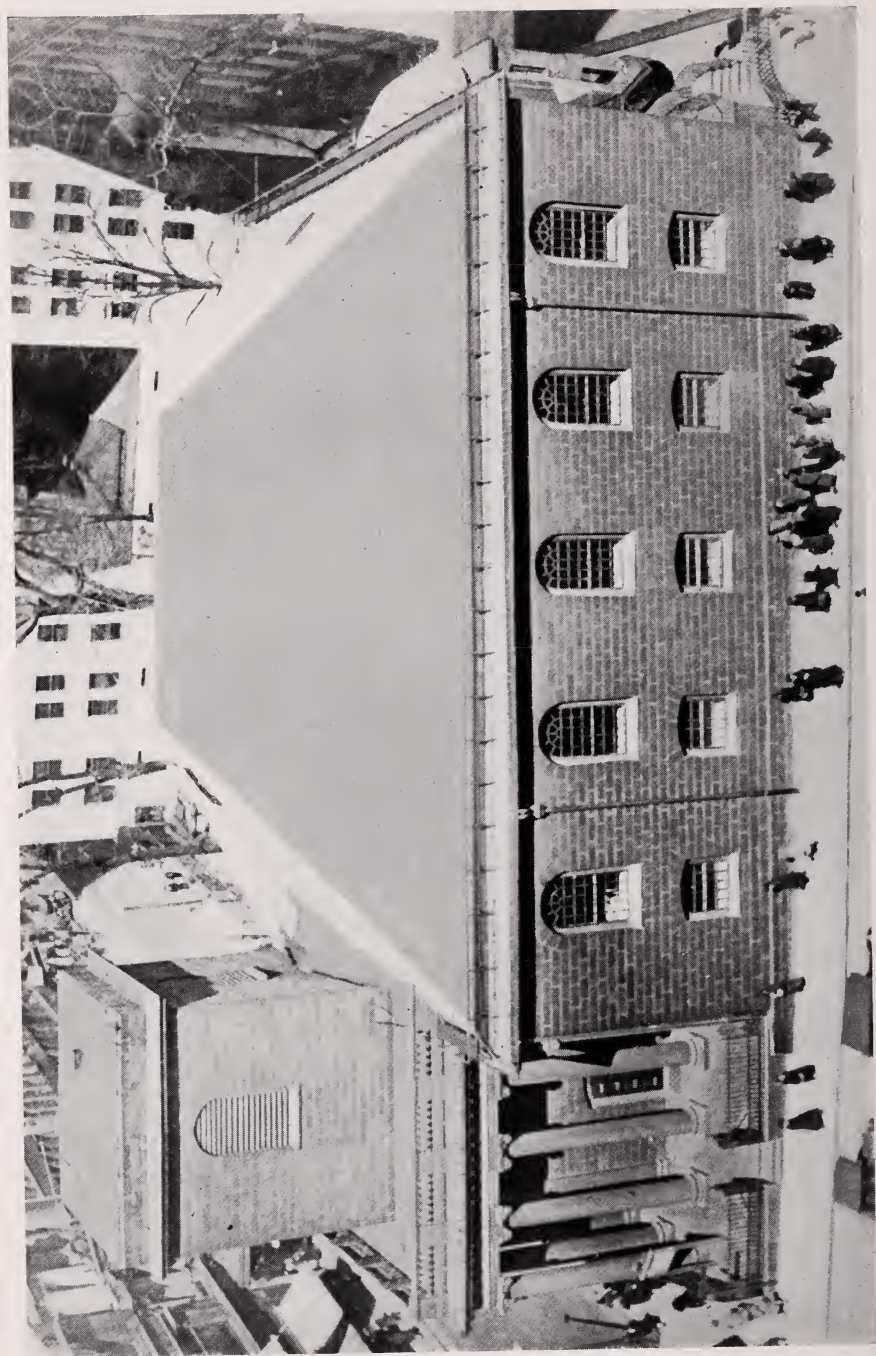
The exigencies of the Great War brought many changes in the religious as well as other conditions of our country. In March, 1918, Dr. Snow was given leave of absence for foreign service. He had work with the Young Men's Christian Association and with the Educational Corps of the Army. Dr. Snow landed at Liverpool on Christmas Day and was assigned to Coblenz. Here he had charge of educational lectures and historical trips for soldiers. Coblenz was "Leave Area" and thousands of soldiers came in or left daily. After his return Dr. Snow resigned his office of Associate Minister "to take effect on Easter Mon-

day, 1920." At a special meeting of the proprietors the resignation was accepted and they placed on record "their high appreciation of Mr. Snow's upright, generous and self-sacrificing character, and of the whole hearted devotion with which he has served the church during the past seven years. Upon him has fallen the chief responsibility for the practical administration of the church's activities, and for the Sunday School, and we owe him a debt of gratitude for the skill and fidelity with which he has met the calls made upon him."

After serving the Church of the Messiah in Montreal for six years (1920-26) Dr. Snow became the President of the Meadville Theological School in Chicago.



KING'S CHAPEL, 1926





## CHAPTER XI.

### HAROLD EDWIN BALME SPEIGHT.

Dr. Speight was born in Bradford, England, on April 21, 1887, the son of Edwin and Charlotte Hall Speight. He was taken early in life to South Africa, but returned to England for college preparation.

He received the degree of M.A. at the University of Aberdeen in 1909, where he remained as Assistant Professor of logic and metaphysics for a year. He then went to Oxford as Fellow of Manchester College, 1910-12. In 1911 he married Mabel Grant; and in 1912 he was ordained and became the Junior Unitarian minister with Rev. Frank K. Freestone of Essex Church at Notting Hill, London. After two years service there and after weakened health he came to Victoria, British Columbia, under the auspices of the British and Foreign Unitarian and the American Unitarian Associations to be the minister of the First Unitarian Church. After a year's service he went to the First Unitarian Church in Berkeley, California, remaining until his call to King's Chapel in 1921. Mr. Speight received the honorary degree of D.D. from Tufts College in 1925. At the time he resigned the church in Berkeley he said to the people:

"If I were to turn to reminiscence I should have to talk to you about a so-called middle-class family in the industrial North of England, about a boyhood in a frontier town in South Africa, about school life in England, college

life in Scotland, and at Oxford, about ministry in a church in London, which tried to serve at the same time, with the same equipment and personnel both rich and poor, about a short ministry in a missionary church in British Columbia."

Dr. Speight was endowed with great personal charm. He had marked energy and an unusual gift of initiative. His name and his work were brought to the attention of the Committee on Pulpit Supply at the Chapel. A favorable correspondence followed and members of the committee visited Dr. Speight in Berkeley. He and Mrs. Speight came to the Anniversaries in Boston in 1921 and met many members of the parish.

The Junior Warden sent him the following communication:

Boston, Massachusetts

June 10, 1921

My dear Mr. Speight:

The Proprietors of Pews in King's Chapel, at a special meeting held in the church on this day, having received the unanimous recommendation of the Wardens and Vestry and of the Society of King's Chapel that you be called to be a minister of this church, voted unanimously to extend you a call, upon terms which you will find enclosed. It is the most earnest desire of the people of King's Chapel that you should become their minister, as colleague and successor to Dr. Brown, and on their behalf I beg your acceptance of this invitation. This church offers you a post of large responsibility and of great opportunity for the service of God; and I trust that we may look forward to working with you through the coming years in the sacred relationship of minister and people.

*Faithfully yours,*

HENRY WILDER FOOTE,

*Junior Warden.*

To this call of the church Dr. Speight replied:

Berkeley, California

June 16, 1921

The Wardens and Vestry,  
King's Chapel, Boston, Massachusetts.

Gentlemen:

I am deeply sensible of the honor for which I have to thank you as I acknowledge the call extended to me on behalf of the Society of King's Chapel and of the Proprietors of Pews in King's Chapel. I recognize that the task with which you are prepared to entrust me is one which any minister would naturally regard as a solemn responsibility. . . . I ask you, therefore, to convey to the Society and to the proprietors my very grateful acknowledgment and acceptance of their invitation, and I on my part offer you my assurance that I shall endeavor, so long as the relationship may appear to coincide with the best interests of King's Chapel, to justify by faithful service my tenure of the position you have offered me. . . . With the earnest prayer that the decision in which we have united for the welfare of King's Chapel may be blessed by God, and that together, minister and people, we may be sustained by his Spirit in the accustomed ways of service and led by the same Spirit into new and fruitful fields of endeavor, I am

*Very truly yours,*

HAROLD E. B. SPEIGHT.

Dr. Speight preached in the Chapel on October 23rd and was ordained by the laying on of hands by the Senior Warden, Mr. J. Randolph Coolidge, Jr., at the morning service, November 13, 1921. Two days later there was a parish party at the home of Mr. and Mrs. Robert W. Emmons, 91 Beacon Street. Dr. Speight by agreement was to "ask counsel and advice from Dr. Brown, but be

responsible directly to Wardens and Vestry and through them to the Society." He was to have an office in the Parish House.

The service of installation of Rev. Harold E. B. Speight as a minister of King's Chapel was held on Sunday, November 13, 1921, at the Chapel, due notice of said installation having been given by the Wardens to the Trustees, Proprietors and Society of King's Chapel.

At the close of the morning prayer, and after the customary collection, the Senior Warden entered the reading desk with the ministers, the Junior Warden entering the Clerk's desk. The Senior Warden then said:

"Brethren: At a meeting in this place on Friday, the tenth of June last, the Proprietors of Pews and the Society of King's Chapel, having made unanimous choice of the Rev. Harold Edwin Balme Speight, instructed your Wardens to invite him to become a minister of this church. That invitation has been accepted and Mr. Speight is here. We are now assembled to ratify before God in this presence the compact thus entered into. To the end that we, a portion of Christ's flock, and this man our elected minister and pastor, may duly feel and acknowledge the importance and sacredness of the relation which is now to be formed between us, and that it may be ordered for his and our good, let us humbly invoke the blessing of Almighty God."

Rev. Howard N. Brown then read the prayer offered by Rev. James Walker, D.D., on the occasion of the installation of Rev. Henry Wilder Foote in 1861, as follows,—

"Our Heavenly Father, who of thy love and goodness hast given us the great gift of thy well-beloved Son, we thank thee that there has been, in all ages, a church of holy and devoted men, to keep alive his spirit on the earth. We bless thee for the precious memory of thy servants who, in times past, have dispensed thy word to this people, and broken to them the bread of life. And now that this sacred office

is to be once more renewed, we pray that all who have part in this service may act under a solemn sense of thy presence. Direct them in all their doings by thy gracious favor and further them by thy continual help; to the end that both people and pastor may be built up in thy holy faith unto everlasting life. Grant this, O God, through thy great mercy, in Jesus Christ our Lord. Amen."

The Senior Warden then said:—

"Brethren: The Wardens and Vestrymen of this Church, acting for the Proprietors and the Society of King's Chapel, and agreeably to their instructions to take orders for the installation of your elected minister according to the forms and usages of this Society, have elected, constituted and appointed Rev. Harold Edwin Balme Speight to be a minister of King's Chapel; to preach the Word of God, to dispense lessons in morality, piety, and religion; to administer the holy ordinances in this congregation, and to discharge all other offices which of right belong to any minister by the authority of the laws and constitution of this Commonwealth."

Turning to Mr. Speight, the Senior Warden said:—

"Reverend Sir: You have been chosen by the Proprietors and the Society of King's Chapel to be a minister of this church, and you have signified your intention to accept this appointment and trust. Therefore we, the Wardens, Vestrymen, Proprietors and Society of King's Chapel, by virtue of our lawful authority do, before God, and in the presence of these witnesses, solemnly declare you, Harold Edwin Balme Speight to be a minister of this church. We would have you dwell among us, preaching the word of truth in freedom, and in love; rebuking evil and maintaining righteousness; ministering to us alike in our joys and our sorrows; setting forth no less by your example than by your precept the Christian way of life."

Then turning to the congregation, he said:—



"My fellow worshippers, I invite you to rise and say after me the following pledge:

We solemnly pledge ourselves, so far as in us lieth, to walk with you in unity of spirit, in the bond of peace, and in all the ways of God, revealed or to be revealed unto us, and may the Lord bless you and keep you, the Lord make his face to shine upon you, the Lord lift up the light of his countenance upon you, and give you peace, now and evermore. Amen."

Mr. Speight accepted the office of minister of King's Chapel in the following words:—

"Friends: With an uplifted heart I accept the charge here and now given to me in your name, trusting not in my own strength but in the all-sufficient grace of God. With a deep sense of responsibility I accept the office, at once a task and a privilege, of minister to this congregation. I pledge myself, so far as in me lieth, worthily to maintain every tradition which still enshrines a genuine service to worshipping souls; confident that 'the Lord hath yet more light and truth to break forth out of his holy word', I shall endeavor, with your counsel and encouragement, to find new ways of service to meet the needs of the times that are and shall be. I declare it to be my purpose to cherish the freedom of this pulpit; to speak the truth in love, both publicly and privately, without fear of persons; diligently to fulfill the several offices of worship, instruction, and administration, according to the customs of this congregation and of the fellowship of liberal Christian churches; and in all things so to live as to promote piety, righteousness, peace and love among this people and with all men. To your purpose and to mine may God add wisdom and patience and the will to obey the promptings of his Spirit."

The Senior Warden then delivered to Mr. Speight a Bible and a copy of the Book of Common Prayer according to the use of King's Chapel, saying:

"In testimony of the covenant made between you and this people we deliver to you this Bible, and this Book of Common Prayer according to the use of King's Chapel, bidding you to use them for the instruction and edification of us, your people."

Dr. Brown then offered prayer.

"O God, in whom we live and move and have our being, though thou art beyond our feeble sight, and who hast never left thyself without a witness to our fearful and faithless hearts; send thy spirit, we pray, into the mind of him who offers himself as a herald of thy truth, that he may speak thy word with healing and convincing power. Grant thy blessing upon this ancient church, in its earnest endeavor to be source of spiritual life and light in this community. Show us, O thou who art the fountain of all wisdom, how we may work together for the upbuilding of thy kingdom in the hearts of men; and make us ready for all service and all sacrifice, through which we may glorify thy name. Thus wilt thou help us to be, in truth as in name, disciples of Jesus Christ, our Lord. Amen."

The service then proceeded with the singing of hymn No. 89 (Bryant: Look from thy sphere of endless day), and a sermon by Dr. Brown on the text "Now, then, we are ambassadors for Christ." II Cor. 5:20.

Mr. Speight gave the benediction.

HENRY WILDER FOOTE,  
*Junior Warden.*

Dr. Speight came to King's Chapel at a time when the churches throughout the land had been raising great sums of money for church development; and there was a general optimism in church life equal to anything America ever knew. The bounds of Unitarian ambition had been far flung beyond even the great hopes incident upon the Civil War when under the leadership of Dr. Henry Whitney

Bellows the National Conference had for the first time drawn so many of the free churches into a new spirit of cooperation. This new movement engaged the interest of the American Unitarian Association, the Women's Alliance and the other departments of denominational life and especially the Laymen's League which was formed April 12, 1919. This league was a development from the Unity and Unitarian Clubs which had sprung up in many of the churches in earlier years. On May 23, 1921, the League reported 10,928 members and 237 chapters. Through the generosity of two laymen, Mr. Horace S. Sears and Mr. Robert Winsor, a hotel in Park Square was put to the uses of the League and named "Unity House." Here for a few years a full system of religious, educational and philanthropic organizations was maintained. A Unitarian Campaign Fund was inaugurated, assigning a certain quota to all Unitarian churches. The sum of \$3,000,000 was proposed as a goal and about \$2,225,000 was actually raised and expended. In this "drive" as it was called, members of King's Chapel contributed over \$89,000. The King's Chapel Society had been organized in 1920 to assume "the maintenance of Christian Worship in King's Chapel, Boston, and of the other activities of the church." Reviewing the work of the first year the Committee on Charities reported the spending of \$9,459.21 in addition to the sums contributed to the Campaign Fund. And they added: "Some members of the Committee feel strongly that the Chapel should not rest content with the level already attained but should set before itself the ideal of expending through the Charities Committee an amount at least equal to that which the Chapel spends yearly for its own maintenance."

A King's Chapel House had been purchased at 67A Chestnut Street and later the adjoining house at 32 River Street was acquired. These rooms soon became the center

of great parish activity. A Freeman Club was organized in Dr. Speight's home at 84 Upland Road, Brookline, October 21, 1921. This Club was modelled somewhat after the Channing Club of Berkeley, California, and took the place of the long continued student work at King's Chapel. The Club sought "Friendship, The Spirit of Service, Social Progress, by uniting young men and women in allegiance to the ideals of the Liberal Church. It will cooperate in the social and other activities to be centered in Unity House under the auspices of the Unitarian Laymen's League, and with the Unitarian Young People's Religious Union." The Freeman Club began its meetings at King's Chapel House on October 30, 1922, and on November 6th, after the supper it was addressed by Mr. Isaac Blaine Stevens, the new College Center Secretary of the Unitarian Laymen's League. On November 11th the noon day service arranged by Dr. Speight in the church took note of Armistice Day, with appropriate music, prayers and reading and a two minutes silence, but no address.

On his second Sunday's preaching as minister at the Chapel, November 6th, Dr. Speight's subject was "An Adventure in International Good-will," a topic suggested by the officers of the American Unitarian Association. In the afternoon of his installation, November 13, he spoke at an Armistice Sunday service at the Boston Young Men's Christian Union, being introduced as "Captain and Chaplain in the late World War." Dr. Speight gave himself with great energy and devotion to all the activities of Unity House, maintaining services and courses of lectures and entering intimately into the purposes and ideals of the Unitarian Laymen's League. A similar enthusiasm Dr. Speight brought to all the details of parish life in the church. Mrs. Speight made it known that she and Dr. Speight would be at home on Wednesdays at 84 Upland

Road, Brookline. Dr. and Mrs. Speight arranged also to be "at home" to friends at the Parish House, in the evening of the first Mondays of each month. At a meeting on December 11, 1924, Dr. Speight reported that he and Mrs. Speight had had two successful gatherings of the men of the chorus choir and others for making them better acquainted with the congregation. In February, 1922, Dr. Brown's health gave his friends much concern and it was announced that he would remain in Framingham and "acting on his physician's orders, will not occupy the pulpit or undertake other duties." This condition brought added responsibilities to the Society and the new minister. An attempt was made in 1922 to increase the interest in the daily services and for a time on Tuesdays organ recitals followed the services, organists of neighboring churches offering their services.

The great change in the emphasis on the daily services, however, took place in the autumn of 1923. Dr. Speight and appropriate committees of the Society gave new attention to the securing of noted preachers and noted citizens. Those who came no longer gave their services as heretofore but received a fixed stipend. Much was done for their hospitality; and by increased advertising and the printing of abstracts in the daily papers, the fame of the daily services of King's Chapel was spread far and wide.

Marked changes were undertaken also in the administration of the church itself under the direction of the new Society. A circular, reprinted from the *Christian Register*, referred to the "responsibilities which are implied in such a privileged position. . . . A democratic form of organization has been adopted; the system of pew proprietorship and pew rental has been abandoned as completely as certain outstanding rights permit . . . the limited equipment of the old church has been augmented by the acquisition of a suitable parish house, of which a little



Chapel is an unusual feature." In October, 1924, the treasurer was instructed to send no bills for pew sittings, but to request voluntary subscriptions. The "Inquirer," a religious paper in London, paid its tribute:—"The historic King's Chapel, Boston, is to be the scene this winter of a notable attempt to unite men of different denominations in common religious work. Weekday services, beginning this month, (October, 1923) will be conducted by men of distinction in their respective sections of the Christian Church . . . The Rev. Harold E. B. Speight, who is to be sole minister of the Chapel from November next is well remembered among Unitarians in this country, and the new scheme is due (we believe) to his initiative and organizing ability, and the old congregation has been 'democratized' under him. Some of the week-day preachers will also conduct Sunday services; the list includes four college presidents, the Editor of the New York Times, the Editor of The Century Magazine, and other publicists." The daily services were broadcast.

The enthusiasm for this new appeal of King's Chapel to the general public which animated Dr. Speight was shared by the officers of the Society. An executive committee of the Vestry was appointed to manage the required details and Mr. Philip Cabot, the secretary, was spoken of in the local papers as "the director behind the movement." A point of departure was made much of when at a luncheon at the Union Club Mr. Cabot set forth a glowing picture of a new religious movement. It was called "a religious movement, without denominational bias, in the very heart of downtown Boston, to gather in for daily worship the unchurched multitudes . . . to be the most unusual, the most sober and unhysterical, and yet the very simplest method for reaching out spiritually for those who have little or no faith. . . . The King's Chapel plan seeks to do nothing melodramatic, but to be reason-

able, to be liberal, to be sincere, and it proposes to work right in the very soul of the daily activities of Boston's unchurched thousands."

Mr. Cabot had published an article in the August, 1923, *Atlantic Monthly*, called "The Conversion of a Sinner," a record of his own personal experience. Much of the spirit of this confession was thus communicated to the religious purposes of the Chapel. It was reprinted as No. 3 in a new series of King's Chapel Publications. On the occasion of two special services in the summer the church was unable to seat all who wished to attend.

The first daily service that season was held on Monday, October 1st, inaugurating what was called the "Preaching Mission" at King's Chapel. On that day the old Paul Revere bell, which had been silent since the supporting yoke had broken during the ringing on the first Armistice day, five years before, was rung by the Secretary of the American Unitarian Association, Rev. Louis Craig Cornish. Eight trombone players from the Boston Symphony Orchestra played Bach chorales on the balcony above the colonnade of the Chapel. An organ recital followed by Mr. John Hermann Loud, organist of Park Street Church. On the following days of the week the preachers were Rev. Alexander MacColl, D.D., minister of the Second Presbyterian Church, Philadelphia, and Rev. Vivian T. Pomeroy of Bradford, England.

In this way the daily services, in which King's Chapel had been pioneer in 1913, grew into a nation wide movement, under the continued care of Dr. Speight.

Dr. Speight believed that under the inspiration of King's Chapel all "liberal religionists of all sects should form an organization immediately to discuss the possibility of uniting in a new church." He gave much study to this problem among the churches and particularly among young people. He traveled far, lecturing on the theme,

"all liberals uniting in one church." In October, 1924, at a Universalist Church convention in Syracuse, New York, Dr. Speight in the name of the American Unitarian Association made the request that that convention name a committee to confer with a Unitarian Committee for the purpose of uniting the two churches in a larger church. Since the Congregationalists had made a similar proposal to the Universalists the possible union of the three denominations created much discussion in religious circles.

Dr. Speight was given assistance for the daily services of a divinity school student, Rev. Milen Dempster, who served in 1923-4. And in 1924-5 an arrangement was made by which the First Religious Society of Newburyport allowed their minister Rev. Laurence Hayward to act for two days each week as Assistant. Rev. Leslie T. Pennington of Lincoln served similarly in 1926-7, giving time also to the Freeman Club. A Lending Library was placed in the vestibule of the Chapel in 1924, with an attendant before and after the daily services. At the annual meeting of the Society in 1924 Dr. Speight announced that the attendance "at all services from October 1st, 1923, to Easter, 1924 was 49,010."

The Unitarian Laymen's League had encouraged the setting apart of one Sunday in the year to be recognized as Laymen's Sunday, the services to be conducted by laymen. On December 15, 1924, such a service was held in King's Chapel. Mr. Philip Cabot preached the sermon and Mr. J. Randolph Coolidge, Jr. read the service. The congregation was a very large one, but no similar service was later held.

In the summer of 1922 Dr. Speight visited the Unitarian churches in Transylvania as member of a commission under the auspices of the American Committee on the Rights of Religious Minorities in Europe. Other members were Rev. Louis C. Cornish, Rev. Palfrey Perkins,

Rev. Laurence Redfern. King's Chapel adopted for a period of five years the church at Kolozsvár, contributing to it annually a sum of \$500.00. That church had presented to King's Chapel in 1922 a very ancient and beautiful embroidered silk altar cloth. In the King's Chapel calendar it was noted in each issue that the church of Kolozsvár was a "Sister-Church"; and Dr. Speight had the title of Honorary Minister.

In December, 1922, at Dr. Speight's suggestion, the Wardens and Vestry adopted a set of "Rules Governing the Use of the Church for Special Services." These rules sought to define the authority of the minister, organist and sexton in their separate spheres; and the restrictions upon individuals or organizations desiring the building for particular purposes. These rules, later revised in 1928, are a basis for protecting the use of the Chapel.

Dr. Speight for a time in 1923 and 1924 maintained a Wednesday vesper service, at 4.30 p.m., the organist, Mr. Raymond C. Robinson, directing a chorus choir especially organized for these services. They were planned to be "musical and devotional in character, without a sermon." At the minister's request, at the annual meeting of April 18, 1927, it was voted that these vesper services be discontinued.

In 1924 a good deal of discussion arose among the members, looking to another revision of the Book of Common Prayer. Chiefly desired were changes in the Holy Communion Service. The Advisory Committee voted that a revision be considered. The Senior Warden, Mr. Wheeler, appointed a committee of five for the purpose. This committee consisted of the Senior Warden, the two ministers, Rev. Henry Wilder Foote and Miss Frances Curtis. The committee undertook the task and decided that the complete revision should be at hand, before submitting their results to the members of the Society. The printed

draft of changes aroused a good deal of feeling among the members, coming so soon after the revision of 1918. It was however adopted, although not unanimously, and this revision of 1925, printed by the Rumford Press of Concord, New Hampshire, is still in use. Dr. Speight had been deeply interested in this revision. Also at this time it was voted, at Dr. Speight's suggestion, that the sharing of the cup at the Service of Communion should be discontinued, that the cup be "used symbolically and its common use be given up." At the same time it was voted that the usual collection at the Holy Communion Service be omitted; and that collections on four specified Sundays be applied to a Fellowship Fund. This plan was carried out somewhat irregularly for four or five years. It was discontinued in 1928.

In 1925 Dr. Speight proposed that King's Chapel institute a Board of Preachers and in March, 1926, such a board was established. The model for this board was in the practice of Harvard University, which had successfully maintained the custom, inaugurated by Prof. Francis Greenwood Peabody, when he was in charge of services in Appleton Chapel. The duties of the board were never clearly defined, but the preachers brought new interest and prestige to the Chapel pulpit and were a great help to the Chapel minister. At the same time a "Co-operating Committee" of ministers and laymen of various Greater Boston churches was planned, under the chairmanship of Dr. Speight and at least one meeting was held. On April 5, 1926, a printed invitation was sent to all "those who have listened over the radio" to an informal reception at King's Chapel House, 27 Marlborough Street, on April 15. "This will be an opportunity to meet the minister and organist." The preceding autumn Dr. Speight prepared a volume of "Week Day Sermons in King's Chapel," which was printed by Macmillan.



At the Vestry meeting of February 10, 1927, Dr. Speight asked permission to go to Prague as a delegate of the American Unitarian Association. His request was granted. On March 27, however, having been asked by the authorities of Dartmouth College to give up his ministry in King's Chapel and join the department of philosophy there, Dr. Speight sent in his resignation. A special committee of the Vestry was appointed to urge Dr. Speight to withdraw his resignation, but without a favorable result. The resignation was accepted and at the annual meeting of the Society, April 18, 1927, the following vote was passed: "Voted, that the Society of King's Chapel desires to express to Dr. Speight its appreciation of his faithful devotion to the enlarged and broadened ministry of King's Chapel, which under his leadership has been brought to fruition; his efforts in behalf of a liberal and vital Christianity; and the bringing together of the denominations through a better understanding among the Protestant churches that true Christianity is a way of life rather than a set of ecclesiastical dogmas."

Dr. Speight remained at Dartmouth College until 1933. During that period he severed his connection with the Unitarian ministry and became a member of the Society of Friends. In 1933 he became the Dean of Men at Swarthmore College, Pennsylvania.





THE CHANCEL, 1928

## CHAPTER XII.

### JOHN CARROLL PERKINS.

Dr. Perkins was born in Auburn, Maine, June 6, 1862, the son of John William and Martha McKenney Perkins. He graduated at Bates College in 1882, taught one year at West Lebanon Academy, Maine, and in the Roxbury Latin School for three years. He then studied in the universities of Berlin and Marburg in Germany. He graduated from the Harvard Divinity School in 1891, receiving the degrees of S.T.B. and A.M. from Harvard; and later the degree of D.D. from Bowdoin College in 1904 and Bates College in 1934. He was called to the First Parish Church, Portland, Maine, in 1890, as colleague with Dr. Thomas Hill, who had been president of Harvard University in the years 1862-8. He succeeded Dr. Hill in that ministry and remained until 1913. On June 28, 1892, he married Edith Burnside Milliken. From 1914 to 1926 he was minister of the University Unitarian Church in Seattle, Washington. In 1927 Dr. Perkins was asked to be Minister in Charge of King's Chapel for six months. The period of service was periodically extended until on January 25, 1931, he was installed minister in King's Chapel, at the hand of Mr. Romney Spring, the Senior Warden. The order of Installation was as follows:—

III SUNDAY AFTER EPIPHANY, JANUARY 25, 1931

After the reading of Morning Prayer and after the

Offertory the Senior Warden shall join the minister in the reading desk, the Junior Warden and others of the Vestry shall enter the Clerk's desk.

The Senior Warden:—

Brethren of the Vestry, Proprietors and Society who stately worship in this church, you have appointed this day for the installation of Rev. Mr. Perkins.

As the business before us is of a serious and important nature, it becomes us to begin it with a solemn address to the great Parent of mankind.

The First Installing Prayer, by Rev. Howard N. Brown, D.D.

The Senior Warden:—

Brethren of the Vestry, Proprietors and Society:

In October 1927, the Rev. John Carroll Perkins came to King's Chapel in the office of Minister in Charge. He has continued in that office until the present time. But now through our several votes we the Wardens, Vestry, Proprietors and Society of King's Chapel in Boston, Massachusetts, do hereby solemnly elect, install, constitute and appoint the Rev. John Carroll Perkins to be our Rector, Minister, Public Teacher, Priest, Pastor, and Teaching Elder; to preach the word of God, and to dispense lessons and instructions in piety, religion and morality; and to do, perform and discharge all the other duties and offices which of right belong to any other minister; and it is hereby understood and intended, that the authority and rights hereby given to the said John Carroll Perkins to be our minister are to remain in full force so long as he shall continue to preach the word of God and dispense instructions in piety, religion and morality conformably to our opinions and sentiments of the Holy Scriptures and no longer; but also with the mutual agreement that such ministry shall cease in the month of June, 1932.



Mr. Perkins:—

Brethren, with cheerfulness and gratitude I accept your election and installation, which I believe to be valid and apostolic. And I pray God to enable me to preach the word and to administer the ordinances of religion in such a manner as that I may promote His glory, the honour of the Redeemer and your spiritual edification.

The Senior Warden shall then deliver to Mr. Perkins a copy of the installation votes, signed by the Wardens. He shall then take Mr. Perkins by the right hand.

The Senior Warden:—

I do then as Senior Warden of this church, by virtue of the authority delegated to me, in the presence of Almighty God, and before these witnesses, declare you, the Rev. John Carroll Perkins to be the minister of this church; in testimony whereof I deliver you this our book of Common Prayer; and also this Bible containing the holy oracles of Almighty God, enjoining a due observance of all the precepts contained therein, particularly those which respect the duty and office of a minister of Jesus Christ. And the Lord bless you and keep you, the Lord lift up the light of his countenance upon you and give you peace now and forevermore.

The Second Installing Prayer, by The Minister.

Sermon, by Dean Willard L. Sperry, D.D.

Prelude: Hymn to the Stars.....Karg-Elert

Processional: Hymn 623

Anthem: O praise the Lord of Heaven .....Arensky

Offertory: Jesu, Joy of man's desiring ..... Bach

First Lesson: Exodus 3: 1-6; 11-15

Second Lesson: St. Matthew 13: 1-7

Hymns: 489, 626

Benediction by the Minister

Postlude: Fugue in E flat (St. Ann) ..... Bach  
 Organist, Raymond C. Robinson  
 Senior Warden, Romney Spring  
 Junior Warden, Greeley S. Curtis

#### NOTES

This service follows as far as expedient the service at the ordination of Rev. James Freeman, November 18, 1787.

The Service of Morning Prayer is read from a copy of the revised Prayer Book of 1785, the first revised English Prayer Book ever to be printed in America.

The Lessons are read from a copy of the Bible presented to King's Chapel by George III, King of England, bearing his arms.

The Second Installation prayer is adapted and read from a copy of a Prayer Book given to King's Chapel by Queen Anne, Queen of England, bearing her arms.

The copy of the Bible entrusted to Mr. Perkins this morning is the same copy presented by Dr. James Freeman to Rev. F. W. P. Greenwood at his installation, August 29, 1824.

The First Installing Prayer, by Dr. Brown.

O God! who art the giver of all our good, we bless thy name for the heritage that has come down to us through past ages from those who, as disciples of Christ, have sought to obey his precepts and follow his spirit in their early lives. As in thy holy presence, and with heartfelt gratitude to thee, we honor the memory of Ministers and People in this ancient church who, aforetime, have labored together to preserve and extend this sacred tradition. And now we humbly pray that we, who occupy the place they once filled, may not be found unworthy of the trust they have left in our hands. Make us mindful that we are dealing not merely with our own possessions, but with treasures of the spirit which we did not gather, in the keeping of which we should

be faithful stewards of One mightier than ourselves. We ask thy blessing on the new relation to be here formed and sanctioned, between one who serves as teacher of thy word and those who receive from him such suggestions of thy truth as he can give. Grant to him, and to them, such measure of thy spirit as will enable them to find new light on life's mysterious road, and inspire them with new faith in each other and in thee. Let it be, O God! with a sense of being surrounded as by a cloud of unseen witnesses that we comply with hallowed custom in the settlement of a Minister of this church. Give us a feeling of the supreme worth of those things of the spirit which find expression through the ceremony we now perform. Grant that the ministry now formally established may continue to be fruitful of those blessings which bring to men a greater joy and a deeper peace. And may thy favor still attend this church which so long has held a benign and blessed influence over unnumbered hearts; that so it may go on to strengthen and illumine many souls which here bow in worship before thee. And not unto ourselves, but unto thee shall be the honor and the praise, through Jesus Christ, our Lord. Amen.

The Second Installing Prayer, by Dr. Perkins.

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Christ our Lord. Amen.

Almighty God, giver of all good things, who by thy Holy Spirit hast appointed divers orders of servants in the church; mercifully behold me thy servant, now called and installed to the office of Minister and replenish me so with the truth of thy doctrine and adorn me with innocency of life, that both by word and good example, I may faithfully serve thee in this office, to the glory of thy Name, and the edifica-

tion of thy Church, through the merits and example of our Savior Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, world without end. Amen.

SERMON, by Dean Sperry.

I Corinthians 14: 5, "That the Church may receive edifying."

The word "edification" which Saint Paul uses so often has lost the brightness of its first meaning. It has to-day a slightly unpleasant suggestion. When we say that a man and his sermons are edifying we mean that he has not said much, but that if he has done no good at least he has done no harm.

That is not at all what Saint Paul meant. Edification was a word which he took from the building trades. I look out of my study window these days and see in the next block the rising walls of the new Harvard Biological Institute. Workmen have been busy there for months, guiding steam shovels, putting up structural steel, pouring concrete, waterproofing foundations, laying brick, fitting frames. This is in Saint Paul's phrase the edifying of a science, the edification of a university.

Saint Paul's letters are a busy scene like that. All sorts of people are active about many different things. Saint Paul was the architect who had made the working drawings, the contractor who undertook to put up the structure, the employer of labor who took on the hands, the superintendent of the works busy everywhere to see that the job went forward. If the church seems to us a finished and finite thing where nothing happens, it did not seem so in this early stage of its edification. For the moment a man became interested in Christianity Saint Paul said to him, "Come and edify the church."

This invitation, so understood, is one of the most powerful appeals that can be made to men. It appeals not merely

to our altruism, it appeals also to our legitimate selfishness.

The desire to make our lives count while we live them and to leave something permanent behind is graven very deep in our natures.

Apart from the intimacies of family tradition there are two ways of doing this. One is by being a genius, the other is by helping to edify an institution. Whether or not a man is to be a genius is apparently not for him to decide. Genius is the mysterious secret possession of a few individuals. If they discover their own genius they can train it and use it with good conscience, but they cannot invite it in the first place. Genius is the gift of nature herself, it is the election by God. If a man is a real genius he will know it, and must go his own solitary way in the world obeying no law but that of his own imperious gift.

Most of us however, though we may begin life by hoping that we are of this elect company, eventually discover that genius is not for us. The question then arises where can we find the best satisfaction for life. The answer lies in the direction that Paul intimated. The creative spirit gets its best opportunity when we share in the edification of some great human institution. To have put in your life working in and for institutions which are going to last is a very great human satisfaction. If it lacks the peculiar and lonely joy that must come at times to the genius, it is day by day the steadying and guiding idea that keeps us happy and hard at work.

This is the warrant for some men giving all their working life to the church and for many men giving some of their time to the church. The relation is not, as we sometimes suppose, a one-sided thing, in which we give everything and the institution gives nothing in return. It is untrue and ungenerous of us to charge the church with being always receptive and passive.

The church is active and aggressive. It undertakes to



stand there in your life for some things that you would not be content to ignore. It undertakes to remind you of realities that you would be long sorry to drift into the habit of forgetting. A man who has forgotten that for which the church stands is less ready than he might have been for the wear and tear of life and for the mystery of death.

Not only so but the church undertakes to do more than that. It is willing to serve in some measure as the trustee of a man's spiritual estate. Some of us have left our wills, for what they may be worth, lodged with our banks. Not only do we put away there what we save from the day's work, but we trust this institution to see to it that anything we may have got together is not instantly dissipated with the reading of our last will and testament.

I suppose that nothing is ever really lost in this universe, but that everything is conserved somewhere, though this is a view disputed by many wise men. So I suppose that all we think and do and say in the name of religion must count somewhere. But unless we are genuine prophets or solitary saints the surest way to make it count, this human world being what it is, is in Paul's phrase to edify the church. At any given moment a man may be in perplexity or despair with some particular church, but in the broad sense of the world I doubt if any man ever regretted having had a serious and considerable part in the edification of the church. It is one of the endeavors that has given him a better perspective for life, one of the assurances that his life will not be thrown to the four winds the moment he is dead.

You have this morning installed a minister in this church. You have all shared in the literal sense of the word in the edification of King's Chapel, having made a bit of its history. This act has been on your part the fit recognition and fulfilment of a relation of personal confidence which has ripened between you and your minister. Neither had

anticipated it, both have now found it to be natural and inevitable.

It is the power of moments such as this to crystallize out of the saturate solution of our experience impressions, memories, hopes which are not always visibly present. Many intimations come pressing in upon us in those more formal moments, which escape us in our normal informality. We think of persons who would be interested and happy to know that this thing has been done. We have what John Masefield once called a sense of many watchers near. Because this is a historic place—few more so in this city—a long history unrolls and reenacts itself before us with majestic speed; the colony, the revolution, the Commonwealth, the great changes in religious thought. Tradition becomes in such a moment not the name for the dead hand of the past laid cold upon us, but the name for the principle of life that pulses in us. In the phrase that I have so often used here, it is precisely these moments that have power to bind our days each to each in natural piety. Life hangs together, it has sequence and means something, and what it means is good.

You will forgive me two very intimate words in passing. You have been very generous to me here. Coming to this place has been a happy experience in my ministry. But apart from this freedom to think out loud, which is for the preacher the best and rarest circumstance for his preaching, two strong memories persist at this moment.

One is of a communion service here years ago, one of the first Sundays I had preached here. Dr. Brown asked me to stay and share that service with him. It seemed to me then as it has seemed to me ever since that I never felt so clearly and strongly the essential simplicity of the Christian religion and the fitness of its "local habitation" here in our own country and city. To share with him in that grave, gracious service was to know the tender austerity

of the Christian religion brooding over the chaos of experience.

Then in these latter years I have lived and worked much with Dr. Perkins. This relation with many another man, with most other men, would have been impossible for both of us. But I have never gone up into this pulpit without a glance of confidence from him or come down from it without a welcome back. I have worked with many men in many relations, but only once or twice with any other man for whom this generosity was so sure and constant. He has cared that the work be done, and has welcomed many of us in the doing of it. It is this nobler care of his for the edification of this church which makes it right that you should formally recognize that fact.

Beyond all this it is fitting that the succession should be reaffirmed. A church is always more than its ministers, but the succession of its ministers stands in some symbolic and concrete way for the continuity of its life. When the King was so ill a year or so ago we were surprised at the sudden spontaneous outpouring of loyal affection from all over England. We had supposed that monarchies were on the wane. But at that time an Englishman said an interesting thing. "It's not that we happen to like this particular King, King George," he said. "It's something more than that. You see," he went on, "most of us date our lives by the ruling monarchs. We were born under Victoria, married under Edward, fought under George. The things that matter most to us are identified with the names of our Kings and Queens, that is why the passing of a monarch is something more than the loss of a political figure, it is the end of a period of our own lives."

So it is, in some measure, with our religious lives. They do not hang in the blue of vacuity. They are identified with the names of men and women, with the ministries of particular individuals. Our unfolding religious history

dates itself by the succession of ministers in the churches with which we are most familiar. They stand not merely for their idea and their institution, they represent for us certain changes in our own religious life, and mark its stages.

That is one reason why a church cannot afford to go too long without a minister. That is a fit reason why after the years of service which your minister-in-charge has given to this church, those years gone and the briefer time to come should be built into the succession. You owed it to him, and yet in some strange way you owed it even more to yourselves, and to what this place means to others, that there be no break in the long succession of the ministers of King's Chapel. This continuity of human experience in the name of religion seems to me the one surest thing there is in all this world of uncertainties. To stand consciously in that succession is, short of naked trust in God himself, the most steadying consideration that can be addressed to the human mind.

And now that this act of installation is over is it too soon to point out its particular meanings for our religion? We have seen this morning a transaction in the life of a church which one may not see often in these days. We have seen a church install its own minister. If necessary it could have ordained him also.

A church's self-conscious right and power to do these things dates back to the last of the sixteenth century, when it was declared that any group of persons gathered as a Christian church, constitutes a church, has the power to set aside one of their own number as their minister and to invest him with the rights and duties of the ministry. More immediately, as you know, that practice in this church began when the Revolution broke the ties of the Colony and the King's Chapel with England, and left the Chapel without an ordained minister. Since that time this simple method

has sufficed this church for the ordaining or installing of its ministers.

We have here, carried to its farthest point in the conception of the Christian Church, the principle of individualism in the religious life. Other parishes which freely invoked this theory in the old days have modified it or abandoned it, and if they have not reverted to the episcopal system have supplemented the naked individualism of this system by calling upon the fellowship of the churches to counsel with them and to aid them in just such offices as we have shared in to-day.

This theory that the single parish is self-sufficient and can do these things for itself is a bold and even a dangerous one. It opens the way to strange peculiarities and to local fanaticism. The single church, like the single man, uncorrected and unconfirmed by the community may become very queer and irregular. The principle of individualism alone is not sufficient to sustain life securely or to determine its conduct.

But this church was happily saved from the dangers of that individualism by taking with it its prayer book. And that prayer book is the treasury of many centuries of Christian experience. It goes back not merely to the early years when this Chapel was the King's ecclesiastical outpost in the Colony, it goes back of the Reformation itself into the remote beginnings of the life of the church. Some of these prayers have been read for 1000 years. These words that we say here week by week are like the stones on cathedral floors, they have been worn smooth by the passing use of many, many generations. Now a man often comes to the time when he must do a bold and individual thing, risking himself in the process, but no man with a strong feeling for tradition will at such a moment ever do a foolish or erratic thing. What he does will be determined



by the whole thrust and direction of history as it makes use of him as its cutting edge.

It is generally assumed that the two principles of catholicity and individuality are in church history mutually exclusive. Either you are conventionally catholic or you are peculiarly individualistic. Each way you lose something. Great centrally organized churches find it hard to be free for experiment, because they are bound to tradition. Little local individual parishes fritter away their life in trivial or bizarre experiments because they have no tradition and no feeling for tradition. The perpetual problem of the church is how to reconcile the valid claims of a long historical tradition with the freedom for individual action.

It is the peculiar distinction of this church that for the hundred and fifty years of its independent life it has succeeded in reconciling these two claims to its own health and to the profit of this whole community. Its uniqueness lies not merely in its rather independent history, but in this constant conscious interior endeavor to square these two principles which are necessary in the religious life both of men and churches. There is no other church in this city, indeed one would not know where to turn farther afield to find another church, which has seen this issue as clearly or has come as near to a wise working solution of the issue.

Some persons who come here are irked because this church is too much tied to the long unbroken Christian succession, and is not as they think utterly free for fresh experiment. Other persons who come here cannot understand how it is as free as it is and has departed so boldly from tradition when it is plainly so sensitive to tradition. This church often has been and let us hope often will be thus challenged by persons who see only one or the other of the principles at stake. For it is the peculiar mission of this church in this community to try to demonstrate the

meaning of tradition and the duty of private initiative in the affairs of the Christian religion.

Surely it means something to all of us to share in the edification of such a church, for that task is never finished, and is renewed with each new generation, as the history which it inherits faces the tasks of a new and untried day. The thing which we have done to-day is not therefore a private transaction merely, it is an endeavor which concerns the edifying of the whole Christian Church.

### Hymn 489

Lord, who dost the voices bless  
Crying in the wilderness,  
And the lovely gifts increase  
Of the messengers of peace,  
Thou, whose temple is with men,  
Show us thy true priest again.  
In the holy place may he  
Thy immediate presence see;  
Or through deserts, Father, led,  
Show thy people heavenly bread,  
While his lips at thy control,  
Warn, instruct, inspire, console.

Give him to his priestly dress  
Faith and zeal and righteousness.  
Then, lest all thy gifts be lost,  
Breathe thy gift of Pentecost,—  
Love, whose many-languaged fire  
Finds each listening soul's desire.

*Theodore Chickering Williams.*

## Hymn 626

O thou not made with hands,  
Not throned above the skies,  
Nor walled with shining walls,  
Nor framed with stones of price,  
More bright than gold or gem,  
God's own Jerusalem!

Where'er the gentle heart  
Finds courage from above;  
Where'er the heart forsook  
Warms with the breath of love;  
Where faith bids fear depart,  
City of God! thou art.

Thou art where'er the proud  
In humbleness melts down;  
Where self itself yields up;  
Where martyrs win their crown;  
Where faithful souls possess  
Themselves in perfect peace.

Where in life's common ways  
With cheerful feet we go;  
When in His steps we tread  
Who trod the way of woe;  
Where He is in the heart,  
City of God! thou art.

Not throned above the skies,  
Nor golden-walled afar,  
But where Christ's two or three  
In His name gathered are,  
Be in the midst of them,  
God's own Jerusalem!

*Francis Turner Palgrave.*

In the evening of November 2, 1927, a very hospitable reception was given to Dr. and Mrs. Perkins in the home of Mr. and Mrs. Henry Wheeler. Many members of the parish were present and there was music by the organist, Mr. Robinson, and others. Dr. Perkins had requested that the term of his ministry should end in June, 1932. He remained, however, another year, when at a meeting of King's Chapel Society held on June 9, 1933, at the home of Mr. and Mrs. Herbert Lyman, in Milton, the Society ratified the action of the Vestry in appointing Dr. Perkins Minister Emeritus.

Dr. Perkins' duties when Minister in charge were carefully outlined with the Senior Warden, Mr. Romney Spring. He was expected to have full charge of all religious services held in the Chapel, arrange for the daily services, conduct the Sunday service when other preachers were present, assume the pastoral care of the parish, attend the meetings of the Advisory Board and of the Vestry when feasible, consult with any committees of the Society if requested. He conducted the religious services of the Church School on Sunday in the Little Chapel; he arranged for all Sunday services during the summer months. The Vestry made contracts with Dean Willard L. Sperry of Harvard Divinity School and later with Rev. John Baillie, D.D., of Union Theological School, for specified Sundays of preaching.

Dean Sperry's service to the Chapel was especially appreciated. It had long been the practice to appeal to Harvard University for religious service. And as in former years Dr. James Walker and Dr. Andrew P. Peabody were close friends of the church, so now the ministrations of Dean Sperry were held in the highest regard and his advice and inspiration were of inestimable value to the usual worshippers and to the general public, who heard him gladly. Dr. Perkins preached always on the first

Sunday of each month and conducted the Holy Communion Services; and he preached on other Sundays if required.

Mr. Romney Spring was the Senior Warden during the ministry of Dr. Perkins and under his direction, with the committees on Grounds and Buildings, great attention was given to the preservation of the Chapel. A new system of lighting was installed; the minister's room was rebuilt; the Chapel was provided with steam for heating from pipes laid in the streets by the Edison Company; a comprehensive sprinkler system was placed in the Chapel; added assistance was engaged for the cleaning and care of the Chapel and every means provided for its safety.



## CHAPTER XIII.

### PALFREY PERKINS

Dr. Palfrey Perkins was born in Salem, Massachusetts, June 14, 1883, the son of George Holton and Rebecca Moses Floyd Perkins. He had his preparatory education at the Salem Classical and High School, receiving the degrees at Harvard University of A.B. in 1905 and of S.T.B. in 1909. The honorary degree of D.D. was conferred upon him by the Meadville Theological School of Chicago in 1935. On December 27, 1922, he married Linda Wellington of Boston. To them three children were born, David, Arthur Wellington, Cornelia. Dr. Perkins was ordained to the Unitarian ministry by the First Parish in Brighton, Massachusetts, in 1909. He remained in this parish until 1916, when he was installed minister of the First Parish in Weston, Massachusetts, remaining there until he was called to the First Unitarian Congregational Society of Buffalo, New York, in 1926. From Buffalo he was called to King's Chapel in 1933, where he was installed, at the hand of the Senior Warden, Mr. Herbert Lyman, in 1933.

The following correspondence passed between Mr. Perkins and the church.

April 17, 1933.

*My dear Mr. Perkins:*

I take pleasure in informing you that at a special meeting



COLUMNS IN CHAPEL



of the Proprietors of Pews of King's Chapel, held on March 14, 1933, it was unanimously

VOTED that the Reverend Palfrey Perkins, now of Buffalo, New York, be and he hereby is, appointed Minister of King's Chapel, this appointment to go into effect on July 1, 1933; and that the details of the arrangements to be made with Mr. Perkins be left to the special committee, which has been appointed by the Senior Warden for this purpose with full authority to act.

This confirms similar unanimous action taken by the Society of King's Chapel at a special meeting held on March 2nd, and also confirms the action of the Wardens and Vestry, which, at a regular meeting on February 16th, unanimously

VOTED that the Reverend Palfrey Perkins be called to be Minister of King's Chapel at a salary not to exceed \$10,000 per annum, under terms similar to those arranged with previous ministers of King's Chapel; and that the detailed terms of his engagement be drawn up by a committee to be appointed for that purpose.

As you well know, the Committee appointed for the purpose consists of Mr. Herbert Lyman, Chairman, Mr. Francis J. Moors, and Mr. Stephen P. Cabot, who have been fortunate enough to bring to a successful conclusion the necessary preliminaries to enable King's Chapel to benefit from your ministry during the coming years.

Trusting that we may soon have formal confirmation of your acceptance of our call to the Ministry of King's Chapel. I am

*Very truly yours,*

GREELY S. CURTIS,  
*Junior Warden.*

Rev. Palfrey Perkins,  
812 Auburn Avenue,  
Buffalo, N. Y.

April 20, 1933.

*My dear Mr. Curtis:*

Let me acknowledge your kind letter of April 17, 1933, informing me of the votes of the Proprietors of Pews, the Society, and the Wardens and Vestry. Confirming all my informal communications with representatives of the Society and Special Committee on Arrangements, I now accept the call extended to me by the King's Chapel on the terms agreed upon by the Committee and me; my ministry to begin July 1, 1933.

I cannot phrase this formal letter of acceptance without some expression of my gratitude for the opportunity which you offer me and for the friendly spirit and confidence with which you have acted. In the prayerful hope that the relationship into which we shall mutually enter, may be profitable and happy, bearing fruit in good will, friendly service, and the advancement of true religion, I remain

*Faithfully yours,*

(signed) PALFREY PERKINS.

Greely S. Curtis, Esq.  
Junior Warden,  
King's Chapel  
27 Marlborough Street  
Boston, Mass.

The installation of Rev. Palfrey Perkins was as follows:  
*On November 19, 1933*



## THE PROCESSIONAL HYMN

Through the night of doubt and sorrow  
Onward goes the pilgrim band,  
Singing songs of expectation,  
Marching to the promised land.  
And before us through the darkness  
Gleams and burns the guiding light;  
Brother clasps the hand of brother,  
And steps fearless through the night.

One the light of God's own presence  
O'er his faithful people shed,  
Chasing far the gloom and terror,  
Brightening all the path we tread:  
One the object of our journey,  
One the faith which never tires,  
One the earnest looking forward,  
One the hope our God inspires:

One the strain which lips of thousands  
Lift as from the heart of one;  
One the conflict, one the peril,  
One the march in God begun:  
One the gladness of rejoicing  
On the far eternal shore,  
Where the one Almighty Father  
Reigns in love forevermore.

*Bernhard Severin Ingemann.*

After the Offertory at the morning service the Senior Warden joined the Minister-elect in the reading desk, the Junior Warden and others of the Vestry entering the Clerk's desk.

The Senior Warden addressed the congregation as follows:

"Brethren of the Vestry, Proprietors and the Society of the King's Chapel: Through your several votes, the Reverend Palfrey Perkins has been invited to become the Minister of this Church. He is here and we are assembled to ratify before God and in this presence, the compact thus entered into. To the end that we, a portion of Christ's flock, and this man, our elected Minister, may duly feel and acknowledge the importance and sacredness of the relation which is now to be formed between us and that it may be ordered for his and our good, it becomes us to begin our serious and important business with a solemn address to the great Parent of mankind."

The Reverend Charles Edwards Park, D.D., read the First Installing Prayer, written for the occasion by the Reverend John Carroll Perkins, D.D., Minister Emeritus of King's Chapel.

"Almighty God, who through thy works didst make manifest the everlasting fabric of creation and who hast revealed thyself to thy children as righteous in thy judgments, marvellous in strength and excellence, wise in creating and prudent in establishing that which thou hast made: Give concord and peace to us, we pray thee, and to all who dwell on the earth, as thou gavest to our fathers when they called upon thee in faith and truth with holiness.

"O thou who hast appointed this present world as the place where men should run the race of righteousness and hast opened the gate of mercy unto all and hast demonstrated unto every man, by implanted knowledge and natural judgment, that the possession of wealth is not everlasting, that the ornament of beauty is not perpetual, that the force of power is easily dissolved and that only the good conscience of faith passes without guile through the midst

of heaven and abideth at God's right hand: Let us being gathered together in one place with intentness of heart cry unto thee as with one voice that we may be partakers of thy great and glorious promises.

"Help us to consecrate in this hour of our worship the holy purposes of many forebears who have worshipped here in spirit and in truth and sought to know and do thy will in their day and generation. For this shrine of prayer they have left us and for the beauty of their character, ministers and people of this ancient church, creating charm and inspiration in our beloved city, may we be most humbly grateful. As a host of witnesses may their spirits hover in peaceful benediction above us all. Make us mindful that we are dealing not merely with our own possessions but with treasures of the Spirit which we did not gather, in the keeping of which we should be faithful stewards of One mightier than ourselves.

"We ask thy blessing on the new relation to be here formed and sanctioned, between one who serves as teacher of thy word and those who receive from him such suggestions of thy truth as he can give. Grant to him and to them such measure of thy spirit as will enable them to find new light on life's mysterious road and inspire them with new faith in each other and in thee.

"We pray thee for thy holy church universal that thou wouldest keep it unshaken and unstormed, established in Jesus Christ our Lord until the end of the world.

"Almighty God unto whom all hearts are open, all desires known and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee and worthily magnify thy holy name, through Christ our Lord. Amen."

The Senior Warden then said:

"Brethren: The Wardens and Vestrymen of this Church, acting for the Proprietors and the Society (with the ap-

proval of the Trustees) and agreeably to their instructions to take orders for the installation of your elected Minister according to the forms and usages of this Society, have elected, constituted and appointed the Reverend Palfrey Perkins to be your Minister, Public Teacher, Priest and Pastor; to preach the word of God and to dispense lessons in piety, morality and religion; to administer the holy ordinances; and to do, perform, and discharge all the other duties and offices which of right belong to any Minister and Pastor by the authority of the laws and constitution of this Commonwealth.

“By the forms and terms adopted, we do not seek to abridge the liberty of our Minister, for we do not hold him responsible to us alone for the instructions he shall give, knowing that he is already responsible to his own conscience, to his Master Jesus Christ, and to his God who we trust has called him to this ministry.”

The Senior Warden then addressed Mr. Perkins:

“Reverend Sir: you have been chosen by the Proprietors and the Society of the King's Chapel to be our Minister, Public Teacher, Priest and Pastor and you have accepted this appointment and trust. Therefore we, the Wardens, Vestrymen, Proprietors and Society of the King's Chapel, by virtue of our lawful authority, do, before God and in the presence of these witnesses, solemnly declare you, Palfrey Perkins, to be our Minister and in testimony thereof we deliver to you this our Book of Common Prayer and also this Bible containing the Holy Oracles of Almighty God.

“And we enjoin upon you a due observance of all the precepts contained therein, especially those which relate to the office and duties of a Minister of Jesus Christ, and whatever else of truth or duty consistent therewith shall be made known unto you. And may the Lord bless you and keep you.

the Lord lift up the light of his countenance upon you and give you peace now and evermore.

“And let all the people say Amen.”

The Minister then accepted the office and declared his hope and desire in these words:

“Brethren: having already signified my willingness to assume the sacred office to which you have called me and having already entered upon its duties, it remains for me at this solemn moment only to reaffirm my heartfelt hope and deep desire. I hope and desire as your Minister to seek together with you the Divine Source of strength and life; as your Public Teacher, speaking the truth in love, to walk together with you along the way that opens into light; as your Priest to enter together with you into the holy places of the Spirit; and as your Pastor to live together with you in mutual helpfulness and loving fellowship.

“In earnest trust that God’s blessing will be upon the relation here established, enabling me in some measure to be a faithful Minister of Jesus Christ, and prospering us all in the holy work committed to our hands, I ask you to join me, as with one heart, in prayer.”

The Minister read the Second Installing Prayer, written for the occasion by the Reverend Francis Greenwood Peabody, D.D.

“Almighty God, in whose Law is our wisdom and in whose Love is our peace, we pray for thy blessing on the new era now begun in this ancient Church. We come to thee amid the many sacred memories which environ us here, the apostolic succession of consecrated pastors, the happy fellowship of loyal worshippers, the long tradition of earnest prayers and beneficent deeds. Grant us grace, we pray, that there may be here maintained these precious inheritances, that the lessons of an honorable past may become the inspiration of a disciplined future. Among the confusions and misdirected ambitions of our time may there here be made



plain the perfect law of liberty and the truth which makes men free, that experience may be guided by faith in thee and duty illuminated by love of thy commands. Direct both pastor and people in their new adventure of cooperative life, that they may be united in desire, sustained by prayer, and led by the guidance of thy Holy Spirit into courage and thanksgiving and joy.

"This is our prayer today, in the faith and hope and love which are in Jesus Christ. Grant it to us, we pray, not as we may thus ask, but as shall be most expedient for us, giving us from day to day and year to year a better knowledge of thy truth and a clearer vision of the Life Everlasting."

#### THE INSTALLATION HYMN

Lord, who dost the voices bless  
Crying in the wilderness,  
And the lovely gifts increase  
Of the messengers of peace,  
Thou, whose temple is with men,  
Show us thy true priest again.  
In the holy place may he  
Thy immediate presence see;  
Or through deserts, Father, led,  
Show thy people heavenly bread,  
While his lips at thy control,  
Warn, instruct, inspire, console.

Give him to his priestly dress  
Faith and zeal and righteousness.  
Then, lest all thy gifts be lost,  
Breathe thy gift of Pentecost,—  
Love, whose many-languaged fire  
Finds each listening soul's desire.

*Theodore Chickering Williams.*

## THE SERMON

BY CHARLES EDWARDS PARK, D.D.

## THE DRIVING FORCE OF LIFE

Psalm 23:3, "He leadeth me in the paths of Righteousness."

Why should anybody but a Syrian Shepherd love the 23rd Psalm? What is the secret of its popularity? That is a simple question. It represents God as a very active agent in the affairs of men. He is assiduous in his attention to human needs, and diligent in his Providence. It is a short Psalm, but think of the repeated phrases which picture God as a God of activity. He maketh me to lie down. He leadeth me. He restoreth my soul. His rod and staff comfort me. He prepareth a table before me. He anointeth my head with oil. He maketh my cup run over. His goodness and mercy follow me all through life. Here is a diligent, assiduous, active, industrious God: a constant, positive factor in the affairs of men.

In representing God in terms of action, the 23rd Psalm simply intensifies the concept of God we find all through the Old Testament. We talk about the heroes of the Old Testament—Abraham, Moses, David, Elijah. But these are only the secondary heroes. The one stupendous heroic figure of the Old Testament is the Divine Being—Jehovah of the mighty arm and the stretched out hand, who dominates every page, controls every situation, and ordains every event. The Old Testament is really the Epic of Jehovah. What the mainspring is to the watch, what the steam is to the engine, what the torrent is to the turbine—this Old Testament Jehovah is to the mechanisms of Human Society—the power that makes it go, and the will that quickens and directs the whole machine. The 23rd Psalm is merely true to that all pervading Old Testament notion which thinks of God as the eternally active, eternally diligent agency in our human

affairs. He leadeth me in the paths of Righteousness—a forceful positive God.

Around that concept of God, the Old Testament constructs a distinct kind of Religion. We may call it the Religion of Dictatorship. It says that God is the leader, all man has to do is to follow: God is the commander, all man has to do is to obey: God is the doer, all man has to do is to submit. The Religion of Dictatorship is a tremendously efficacious religion. It torments the mind with no doubtful disputations. Its moral atmosphere is crisp and clear. Its duties are plain and straightforward. God is in the van, leading mankind into the paths of Righteousness. Man has but to follow. But as we all know, the modern spirit of investigation has undermined that Religion, and has wrought a change in our thinking. Comparing our life to the life depicted in the Old Testament, we find that the concept of God has shifted its position. It is no longer in the forefront of our living, controlling our life and leading us into the paths of righteousness. It has been relegated to the rear. It trails along behind, as the result of our living.

In the old days man said to himself: First of all, I know there is God. He has created all things. He sustains all things. His will is the law that controls all things. I must therefore learn that will so that I may obey it. Today man says: First of all there is life. Whether or not there be a God I cannot say. Only the experience of life can tell me. I must therefore live. I must classify and investigate my experience. Then I shall find God, if there is a God to be found. As a result of my observed experience of living, I shall postulate God, if I find it necessary to do so.

Human life is a great freight train, burdened with hopes and ambitions. In the old days God was the locomotive at the head, the driving power. He leadeth me. Today there is no locomotive. The train goes because of something within

it that makes it want to go. But in the act of going the train discovers a speculative need for the thought of God, and that thought is attached to the train as a necessary appendage. God is the caboose at the end of the train: a result of experience. He leadeth me? Not at all. He followeth on after me.

Sacrilegious is not too strong a word to apply to such an illustration. But the illustration is no more sacrilegious than the fact. Sacrilegious man has moved God from the forefront of his life as a Primal Cause, to the rear of his life as a Resultant Theory. And man's Religion is no longer a Religion of Dictatorship. It has become a Religion of Reflection. Such a Religion of Reflection has one advantage: it satisfies and placates our reasoning powers. But it has lost the old efficaciousness. It is no longer a driving force applied to life. It is a result derived from life. If therefore we could formulate a religion that should combine in itself the nobility of each of these, that should retain the rationality of the one and exercise also the authoritative power of the other—that would be the kind of Religion we need just now.

We are in the process of formulating just that kind of a religious faith. Every so often the world has to rearticulate its thought of God—and that we are doing in philosophy, in science, in daily experience. However we look at life, it is a hopeless puzzle except upon the theory that God exists. Actual experience is rediscovering God. But that is not all: a God thus rediscovered is very speedily invested with authority. We may find him as a result of experience, but at once we transfer him to the forefront of our living where he becomes the controlling power over experience. That is the changeless process through which our logic moves. The formula which we discover as the result of our experiments, becomes at once the formula thenceforth in control of all experiment. The cipher which men discover from their experiments with a cryptic message, becomes forthwith the key

by which they translate the whole message. The power and the law which we discover as a result of our observations of life, become thenceforth enthroned as the Power and the purpose in control of all life.

That process always takes place. It is inevitable—irresistible. The metaphysical explanation of life always becomes the motive force of life. The Religion of Reflection always begins to speak with its own authority. The thought of God as a Resultant Theory derived from the experience of life always becomes the thought of God as a Driving Power applied to the practical issues of living. How clearly we can see that process at work right about us today!

When we say that our modern life no longer has a visible driving power, a God in the van, a Pillar of Fire at the head of the column to show the way and lead us upon our true path—when we say that all that is gone, have we dethroned God? Not at all. Our life still has its driving power: it has to have. Something still makes us want to live, and go on into the abundance of life. We may call it curiosity—but what is this curiosity, so insatiable, so peremptory, that makes us want to live and want to explore the reasons and the purposes of life? As the hart panteth after the water brooks, so panteth my soul after thee, O God. We admit the fact, but why do our souls pant after the ultimate answer?

We say that our life is driven by a strange instinct for completeness of being and perfect self-expression. But what is this instinct in our hearts? Why can we never be content with half-being, with partial self-expression? I shall be satisfied when I awake in thy likeness. We admit the fact, but why is it that we cannot be satisfied with something short of the divine likeness? Is it not a rather strange instinct in us? We say that our life is driven on by intuitions that crave beauty and right and justice and truth and love. But what are these wonderful intuitions—these groundless, illogical preferences for beauty instead of ugliness, for justice in-



stead of wrong, for truth instead of comfortable error. As the eyes of a maiden turn unto the hand of her mistress, so our eyes turn unto the Lord our God. We admit the fact—but how shall we explain that wonderful intuition that makes our eyes turn in that direction, and makes us prefer, even at the sacrifice of wordly comfort and ease, the things that are true and beautiful and fair and generous and right?

Joan of Arc is having a confidential talk with the young French Captain. She describes her visions and her voices—how God appears to her through St. Catherine and St. Margaret and St. Michael, and tells her what she must do. But the young Captain interrupts her with his impatient protest—Nonsense, Joan, he says, don't you see that these visions and voices are only your imagination! Of course, replies Joan, of course they are my imagination. That is the way God talks to people—through their imaginations. The young Captain is silenced. He had never thought of the imagination possessed of such dignity—a medium for God's communication to men.

And when we say that these driving forces of our living come to us, not from God, but from our own human cravings and instincts and intuitions, we lay ourselves open to the same silencing retort. Of course they come to us through human cravings and instincts and intuitions. That is the way God speaks to human hearts and instigates human effort—through human cravings and instincts and intuitions. These powers in us become possessed of a new mystery and a new dignity. They are the medium through which divine influences come to these human souls of ours to drive us on into greater truth and power and abundance of living.

We cannot deny that mysterious influence. We cannot explain it in earthly terms. We can only lift our eyes and whisper, O Emmanuel, God with us, God in us, God leading us, God making us to do of his good pleasure. Through every changing form, the same substance; through every shifting

thought or emphasis the same Reality; through every age of human doubt and speculation the same eternal something that defies all doubt and bewilders every speculation, and still enlightens human hearts and leads them on into life's fairer chambers.

Every ancient house of Worship stands as a mute symbol of one vast underlying truth—that there is Something Real in a world of Change. That is the truth which this church proclaims to every soul who enters its doors, and treads its venerable aisles—that whatever forms or accents the word of God may take, the voice of God abides, to be man's hope and guide throughout the ages. If we could gather up and examine all the words that have been spoken from this pulpit about God, we should in the first place be amazed at their variety, and in the second place we should be impressed by their uniformity. For they would all spring from the same hope, they would all utter the same conviction, they would all speak the same quest—that underneath our changing forms of thought and concept, there is the eternal something to be thought and to be conceived, and that in the knowledge of that eternal something standeth our eternal life. This moment is our sacrament of reconsecration to that belief and to that quest. The forms of Reality may change and pass, but there is still Reality for us to find in our forms. The Power of God may shift its expression with shifting human lives. But there is still the Power of God for us to find in our ways, and for us to feel in our lives, driving us on and leading us on into ever brightening paths of the more abundant life.

#### THE CONCLUDING HYMN

O Master, let me walk with thee  
In lowly paths of service free;  
Tell me thy secret; help me bear  
The strain of toil, the fret of care.

Help me the slow of heart to move  
 By some clear, winning word of love;  
 Teach me the wayward feet to stay,  
 And guide them in the homeward way.

Teach me thy patience; still with thee  
 In closer, dearer company,  
 In work that keeps faith sweet and strong,  
 In trust that triumphs over wrong;

In hope that sends a shining ray  
 Far down the future's broadening way;  
 In peace that only thou canst give,—  
 With thee, O Master, let me live!

*Washington Gladden.*

#### KING'S CHAPEL

*Senior Warden*, HERBERT LYMAN

*Junior Warden*, GREELY S. CURTIS

*Treasurer*, FRANCIS J. MOORS

#### VESTRY

Richard Sears	George A. Parker
Alexander Wheeler	George Baker Long
Hobart W. Winkley	Lowell S. Nicholson
Charles E. Ware, Jr.	William J. Sands
Robert F. Bradford	Henry R. Scott
Stephen P. Cabot	J. Gardner Coolidge, 2d

*Organist*, RAYMOND C. ROBINSON

The Order of Installation followed the form used at successive ordinations and installations in the King's Chapel,

the words and phrases being those used on former occasions as far as expedient.

The Lessons were read from a copy of the Bible presented to the King's Chapel by George III, King of England, bearing his arms.

The copy of the Bible entrusted to Mr. Perkins was the same copy presented by Dr. James Freeman to the Reverend F. W. P. Greenwood at his installation, August 29, 1824.

## CHAPTER XIV.

### THE BOARD OF PREACHERS.

In a letter of November 18, 1889, Mr. Arthur Theodore Lyman, Senior Warden, wrote of the Chapel, "It has a strong body of people warmly attached to it and both its history and the wishes of its people have given it a most independent position. Of late years the church has, I feel, greatly strengthened its position by the wide range of its preachers and hearers whom it has welcomed." As a perpetuation of this characteristic of the Chapel, and following the plan of Prof. Francis Greenwood Peabody, long followed in Appleton Chapel, Harvard University, the Wardens and Vestry formed a Board of Preachers for advice and for sharing in the worship of the Chapel. The first list of a Board of Preachers appeared on the church calendar for Sunday, October 3, 1926. It was as follows:

Rev. Frederick Robertson Griffin, D.D.

First Unitarian Church, Philadelphia.

Dean Shailer Mathews, D.D.

Divinity School, University of Chicago.

Rev. Francis Greenwood Peabody, D.D.

Plummer Professor of Christian Morals, Emeritus, Harvard University.

Rev. Principal R. Bruce Taylor.

Queen's University, Toronto, Canada.



## MEMBERS OF THE BOARD

Frederick Robertson Griffin.....	1926-27
Shailer Mathews .....	1926-27
Francis Greenwood Peabody.....	1926-36
R. Bruce Taylor.....	1926-27
W. H. P. Faunce.....	1927-30
Lawrence Clare.....	1927-28
Willard Learoyd Sperry.....	1928-
William Laurence Sullivan .....	1928-34
John Baillie .....	1931-33
Herbert Henry Farmer.....	1934-36
Vivian Towse Pomeroy.....	1936-
John R. Paterson Sclater.....	1936-

Frederick Robertson Griffin was born in Zanesville, Ohio, in 1876. He graduated from Bates College in 1898 and from the Harvard Divinity School in 1901; he was ordained to the Unitarian ministry by All Souls Church, Braintree, Massachusetts, in 1901; in 1909 he became pastor of the Church of the Messiah, Montreal, Canada, where he remained until his settlement with the First Unitarian Church of Philadelphia in 1917.

Shailer Mathews was born in Portland, Maine, in 1863. He graduated from Colby College in 1884 and the Newton Theological Institution in 1887. Ordained to the Baptist ministry he was teacher and professor at Colby from 1887-1894. In the latter year he became professor of New Testament History and Interpretation in the University of Chicago, where he served as Dean of the Divinity School after 1908.

Francis Greenwood Peabody was born in Boston in 1847; he graduated from Harvard College in 1869 and from the Harvard Divinity School in 1872. After study in Germany, mostly in Halle, he was ordained to the Uni-

tarian ministry by the First Church in Cambridge, in 1874; he resigned in 1879. After 1880 as lecturer on ethics and homiletics in Harvard, and Parkman Professor of Theology, he was appointed in 1886 Plummer Professor of Christian morals with the charge of the College Chapel. In 1913 he became professor emeritus. He died December 28, 1936.

Robert Bruce Taylor was born at Cardross, Scotland, in 1869. He graduated (M.A.) at Glasgow University in 1890. After study in Marburg and Gottingen in Germany he was ordained to the Presbyterian ministry and held successively pastorates in Loudoun and Aberdeen in Scotland, in London and in Montreal. He was the Principal of Queen's University in Kingston, Canada, from 1917-1930, when he became pastor of the Church of Scotland in Rome, Italy.

William Herbert Perry Faunce was born in Worcester, Massachusetts, in 1859. He graduated from Brown University, in 1880, where he remained as teacher of mathematics for one year; he graduated from the Newton Theological Institution in 1884. After his ordination in the Baptist church and pastorates in Springfield, Massachusetts, 1884-89, and the Fifth Avenue Church, New York, 1889-99, he became president of Brown University, where he died in 1930.

Lawrence Clare was born in Salford, Lancashire, England, in 1883. He was educated at the Manchester Grammar School, Banker's Institute and Victoria University, Manchester. As a Unitarian minister he held posts in Avondale Road, London, 1909-1911; Hull, 1911-1915; Church of the Messiah, Birmingham, 1915-1927. In the latter year he became minister of the Church of the Messiah in Montreal, Canada.

William Learoyd Sperry was born in Peabody, Massachusetts, in 1882. He graduated at Olivet College in

Michigan in 1903; was ordained to the Congregational ministry and became pastor of the First Church of Fall River, Massachusetts, in 1908, where he remained until 1914 when he became minister of the Central Church of Boston, 1914-1922. He was lecturer and professor in Andover Theological School, 1917-25; in 1922 he became Dean of the Harvard Divinity School, and in 1929, Plummer Professor of Christian Morals, with the charge of the College Chapel.

William Laurence Sullivan was born in East Braintree, Massachusetts, in 1872. He graduated at the Boston Theological Seminary in 1896; and from the Catholic University, Washington, in 1899 and was that year ordained to the Roman Catholic priesthood; there also he taught theology, 1900-07. He joined the Unitarian ministry in 1909, serving the First Unitarian Society of Schenectady, New York, 1911-1913; All Souls Church, New York City, 1913-1922; Church of the Messiah, St. Louis, Missouri, 1925-1928; Unitarian Society of Germantown, Pennsylvania, 1929, until his death in 1935.

John Baillie was born in Gairloch, Scotland, in 1886; he graduated from the University of Edinburgh (M.A.) in 1908, studied at Jena and Marburg in Germany, returned to Edinburgh as assistant professor of moral philosophy and was assistant minister in the Broughton Place Presbyterian Church from 1912-1914. From 1915-1919 he was with the Young Men's Christian Association in France. In the latter year he became Professor of Christian Theology in the Auburn, (New York) Theological Seminary, remaining until 1927, when for three years he became Professor of Systematic Theology in the University of Toronto. From 1930-1934 he had a like post in the Union Theological Seminary, New York, whence he was called to the Chair of Divinity in Edinburgh University.

Herbert H. Farmer was born in London, England, in

1892. He graduated from Cambridge University, A.B. 1914, M.A., 1918; and from Westminster Theological College. He received the degree of D.D. from Glasgow University in 1936. Ordained to the Presbyterian ministry he held pastorates in the Presbyterian Church, Stafford, England, 1919-1922; New Barnet, London, Presbyterian Church, 1922-1931. From 1931-1935 he was Riley Professor of Christian Doctrine and Christian Ethics in the Hartford, Connecticut, Seminary Foundation. After 1935 he became Barbour Professor of Systematic Theology and Apologetics at Westminster College, Cambridge, England.

Vivian Towse Pomeroy was born in London, England, in 1884. He was educated at the City of London School, Wadham College, Oxford (M.A.) and Mansfield College. Ordained to the Congregational ministry he served the Greenfield Congregational Church, Bradford, England from 1911-1923. He became minister of the First Congregational Parish (Unitarian) of Milton, Massachusetts, in 1924.

John Robert Paterson Slater was born in Withington, Manchester, England, on April 9, 1876. He was educated at the Hulme Grammar School and Owen's College, Manchester; Westminster Theological College, Cambridge; B.A., 1898, M.A. 1901, Cambridge University; D.D. at St. Andrew's University, Scotland. He was ordained by the Presbytery of Birmingham, at Derby, England, in 1902. He served the Greenhill Presbyterian Church, Derby, from 1902-1907 in the Presbyterian Church of England, and the New North Church, Edinburgh, 1902-1923 in the United Free Church of Scotland; and the Parkdale Church, Toronto, 1923-1924, and Old St. Andrew's Church, Toronto, since 1924, of the Presbyterian Church of Canada, now the United Church of Canada.

## CHAPTER XV

### WARDENS, TREASURERS, VESTRY

#### WARDENS

##### *Senior*

Arthur T. Lyman  
1877-1915

J. Randolph Coolidge, Jr.  
1915-1922

Henry Wheeler  
1922-1927

Romney Spring  
1927-1933

Herbert Lyman  
1933-

##### *Junior*

Charles P. Curtis  
1882-1907

A. Lawrence Lowell  
1907-1909

J. Randolph Coolidge, Jr.  
1909-1915

Robert S. Peabody  
1915-1917\*

\* Died September 22, 1917.

W. W. Vaughan  
1918-1920

H. W. Foote, Jr.  
1920-1923

Romney Spring  
1923-1927

Henry R. Scott  
1927-1929

Greely S. Curtis  
1929-1939

John Gardner Coolidge, 2nd.  
1939-

#### TREASURERS

A. Lawrence Lowell  
1885-1902

Charles L. Burrill  
1902-1908

J. A. Lowell Blake  
1908-1919

##### *Assistant Treasurer*

Herbert Lyman  
1917-1918  
1925-1934

Francis J. Moors  
1918-1919

##### *Treasurer*

1919-1934

George A. Parker  
1934-



## VESTRY

Barney, J. Dellinger 1935-1938	Coolidge, J. Randolph, 3rd 1929-1932
Blake, John Amory Lowell 1905-1920 1929-1932	Coolidge, J. Gardner, 2nd. 1932-1935
Bradford, Robert F. 1932-1935 1938-	Coolidge, Julian Lowell 1925-1926 1927-1930 1936-1939
Brooks, Gorham 1914-1925	Curtis, Greely S. 1877-1897*
Burrill, Charles Lawrence 1899-1908 1924-1927	* Died Feb. 12, 1897 Curtis, Greely S. 1921-1922
Cabot, Frederick Pickering 1929-1932*	1922-1925 1926-1929 1939-
* Died Jan. 9, 1932 Cabot, Philip 1923-1926 1931-1933*	Curtis, James Freeman 1908-1917 Dabney, Lewis S. 1907-1909
* Resigned Cabot, Stephen Perkins 1932-1935 1936-1939	Davis, Lincoln 1923-1924* * Resigned
Clark, James Freeman 1936-1939	Dodge, Laurence P. 1928-1931
Coolidge, Francis Lowell 1925-1928 1930-1933 1934-1937 1938-	Draper, B. H. Bristow 1927-1930 Draper, Eben S. 1899-1915
Coolidge, J. Randolph, Jr. 1886-1891 1894-1909 1922-1925	Emmons, R. Wales, 2nd. 1923-1924* * Resigned Estes, Stanley Goddard 1937-1940

Foote, Henry Wilder, Jr. 1923-1924	Long, George Baker 1928-1931
Forbes, William S. 1924-1926*	1933-1936
* Resigned	Lowell, Abbot Lawrence 1885-1907
Frothingham, William H. 1924-1925*	Lowell, Francis Cabot 1888-1910
* Resigned	Lyman, Arthur T. 1863-1877 1915*
Galacar, Frederic R. 1923-1925	* Died Oct. 24, 1915
Gray, Francis C. 1917-1924	Lyman, Herbert 1922-1924 1930-1933
Gray, Ralph W. 1934-1937 1939-	Matlass, Alfred G. 1927-1930
Henderson, Elliott 1924-1926	Merriman, Roger Bigelow 1918-1923 1937-1940
Hill, Hamilton Alonzo 1891-1898	Moors, Francis J. 1919-1934
Homans, Robert 1906-1920	Nicholson, Lowell S. 1933-1936
Homans, William Perkins 1920-1922 1922-1924 1926-1929	Parker, George A. 1932-1934
Hopkins, Robert H. 1930-1933 1934-1937 1938-	Peabody, Frank E. 1897-1919
Jackson, Ernest 1893-1913	Peabody, Robert Swain 1909-1915
Jackson, Patrick Tracy 1868-1892	Sampson, Oscar H. 1888-1904
Johnson, Leslie A. 1916-1923	Sands, C. Eliot 1936-1939

Sands, William J.	Vaughan, William W.
1925-1928	1913-1918
1929-1932	1925-1928
1933-1936	Vose, Louis E.
Scott, Henry Russell	1927-1929
1922-1924	Ware, C. Eliot, Jr.
1926-1927	1917-1926
1933-1936	1928-1931
1938-	1933
Sears, Francis Pratt	1937*
1921-1923	
1924-1927	* Died May 2, 1937
1928-1931	
1934-1937	Wheeler, Alexander
1938-	1927-1930
Sears, Philip H.	1931-1934
1866-1899	1935-1938
Sears, Richard	1939-
1926-1927	Wheeler, Henry
1931-1934	1911-1922
Shurcliff, Arthur A.	Wheelwright, John W.
1935-1938	1871-1905
1939-	Williams, Henry M.
Spring, Romney	1926-1929
1918-1923	1937-
Stevenson, Robert H.	Winkley, Hobart W.
1879-1918	1925-1928
Stevenson, Robert H.	1931-1934
1930-1933	Wolcott, Roger
1934-1935	1886-1893
1935-1938	

## CHAPTER XVI.

### THE WOMEN'S ALLIANCE. KING'S CHAPEL CLUB.

A Women's Auxiliary in the work of the National Unitarian Conference was formed at Saratoga, New York, in 1880. The credit for the initiation of such work is usually given to Mrs. Charles Gordon Ames and Mrs. Samuel Thompson Hooper of Boston. Ten years later it was re-organized under the name of the National Alliance of Unitarian and other Liberal Christian Women. In that year, 1890, the King's Chapel branch was organized and Mrs. A. Lawrence Lowell was chosen president.

Before that time the ladies of the church had always been deeply interested in every form of charitable and philanthropic work that naturally appears in church and community life. As early as 1857 an Employment Society had been formed, whose activities in countless ways could not be overestimated. The direction of this society came into the control of the King's Chapel Club after 1907 and continued successfully until its particular service was otherwise provided for.

In 1882 the ladies of King's Chapel had a "Ladies' Advisory Board," which printed a list of their interests:—King's Chapel Employment Society (organized in 1857), Home for Aged Colored Women, New England Hospital for Women and Children, Temporary Home for Working Women, Committee for the Industrial Poor, Convalescent Home of the Massachusetts General Hospital, Free Hospi-

tal for Women, The Children's Hospital, Massachusetts Infant Asylum, Warren Street School and Chapel, Mr. Winkley's Chapel in Bulfinch Place, Committee on Charities, Minister's Assistant in Charities and Provident Association.

These are but a few of the long list of "good works" that the women of King's Chapel had helped to support physically and spiritually. A report of the year 1916 begins: "In the brief time allotted to this report it seems best to divide the activities of King's Chapel Alliance into two divisions, one comprising those in which our methods are similar to those of other Alliances; the other those in which our work differs either in method or in kind. In the first division would be the Post Office Mission, the Book Room, the Appeals, the work for Miss Holman (Altapass, North Carolina) and the Employment Society. In the second division we will take up the Church Door work, the Bureau for the Handicapped, and the work of the Student Secretary."

In 1885 the American Unitarian Association, which had hitherto been a somewhat limited organization of individual members first admitted to their meetings delegates that the churches then regularly elected for such cooperation. With the added denominational interest thus created in the churches "women's work" became one of the chief factors of church life. In the Alliance Branches there developed many methods of religious and philanthropic work. It would be difficult to praise too highly the local and public achievements that then found expression in the growing influence of church activities. And although in King's Chapel women have never been elected to the Vestry there are few elements of church life which have not been profoundly influenced by the Women's Alliance. In their meetings many of the progressive forms of church purpose and usefulness have been initiated and brought to



fulfillment. Through their action the Sunday School, religious worship and social life have been constantly renewed and encouraged. By their cooperation the establishment of the daily services was made possible; and at their initiative the Chapel was opened daily for private devotion.

The Women's Alliance created a new spirit of hospitality for strangers and visitors to King's Chapel. At the suggestion of the Women's Alliance the first monthly calendar was issued in December, 1909. That same winter a card catalogue of parishioners was kept; and in 1916 a printed list of them was distributed, probably the only list ever printed. Since November, 1922, a weekly calendar has been sent by the minister's secretary to all interested in the church and its work. Many evidences of such helpfulness in the life of the church appear in the pages of this book.

At a meeting of the Women's Alliance on November 3, 1910, Dr. Richard C. Cabot of the Massachusetts General Hospital spoke on a work that meant much to him, in which occupational work for patients, unable to do regular work, might be obtained. His appeal was generously accepted by the women of the church. After January, 1914, with Miss Grace S. Harper, acting secretary, King's Chapel had a bureau for the handicapped, in connection with the hospital and a church committee that continued, with Miss Julia M. Heyl as secretary in November, 1914, Miss Frances Hayward in December, 1916, until the end of 1918. Then the committee ceased to be recorded. At that time Dr. Sydney B. Snow was the president, Mr. Herbert Lyman, treasurer, Miss Frances Hayward, secretary.

## OFFICERS OF THE WOMEN'S ALLIANCE

## PRESIDENTS

Mrs. A. Lawrence Lowell  
1890-1908

Mrs. J. R. Coolidge Jr.  
*Vice-President*

1903-1908

*President*

1908-1912

Miss Mary F. Bartlett  
1912-1918

Mrs. Francis J. Moors  
1918-1921

Mrs. Romney Spring  
1921-1923

Mrs. Roger B. Merriman  
1923-1930

Mrs. Henry R. Scott  
1930-1933

Miss Louise Brown  
1933-1936

Mrs. Roger B. Merriman  
1936-1939

Miss Marian J. Homans  
1939-

## SECRETARIES

Miss Caroline Homans  
1890-1891

Miss Ella Lyman  
1891-1892

Miss Caroline Homans  
*Corresponding Secretary*  
1892- 1894

Mrs. Henry Wheeler  
*Recording Secretary*  
1892-1893

Miss Gertrude Sampson  
*Recording Secretary*  
1893-1894

*Secretary*

1894-1895

Miss Marian C. Nichols  
1895-1896

Miss Caroline P. Cordner  
1896-1897

Miss Carol Heston  
1897-1898

Miss M. C. Chapin  
1898-1899

Miss M. D. Fette  
*Recording Secretary*  
1899-1900

Mrs. G. H. Windeler  
*Corresponding Secretary*  
1899-1900

Miss Harriot Curtis  
*Secretary*  
1900-1903

*Corresponding Secretary*  
1903-1904

Mrs. W. A. L. Bazeley  
*Recording Secretary*  
1903-1904

Miss Frances E. Foote  
*Recording Secretary*  
1904-1905

Miss Marian J. Homans  
*Corresponding Secretary*  
1904-1905

Mrs. C. L. Burrill  
*Secretary*  
1905-1907

Mrs. John E. Devlin  
1907-1911

Mrs. Henry Wheeler  
1911-1913

Miss Frances Hayward  
1913-1914

Mrs. Anna F. Dakin  
1914-1919

Miss Marian J. Homans  
1919-1926

Mrs. Laurence P. Dodge  
1926-1929

*Recording Secretary*  
1929-1930

Mrs. Frederic R. Galacar  
*Corresponding Secretary*  
1929-1933

Mrs. Roger B. Merriman  
*Recording Secretary*  
1930-1932

Mrs. William J. Sands  
*Recording Secretary*  
1932-1936

Mrs. Raymond C. Robinson  
*Corresponding Secretary*  
1933-1937

Miss Katharine A. Homans  
*Recording Secretary*  
1936-1937

Mrs. F. C. Munroe  
*Recording Secretary*  
1937-

Miss Sarah N. Brown  
*Corresponding Secretary*  
1939-

## KING'S CHAPEL CLUB.

In 1903 a group of younger women formed themselves into a King's Chapel Club, "Its object," as stated in the printed constitution, Article II, "shall be to unite the young women of King's Chapel in greater interest in the church and such charitable work as may appeal to them." Many lines of work did appeal to them. The first officers were, Miss C. J. Stevenson, President; Miss Rachel Brooks, Secretary; Miss Marian J. Homans, Treasurer. Five committees were appointed;—Cheerful Letter, Princeton, Shirley, Flower, Singing. The latter committee arranged for singing by the members at the Wednesday

mid-week service. Such committees were changed or added to as the interests of the club spread. In 1907 a "Traveling Library" committee was appointed. In November, 1915, it was voted that younger girls attend to the care of the Holy Communion table under the direction of Miss Louise Brown. And in particular the club continued the work of the Employment Society. Much of their work was in cooperation with the Women's Alliance, and in 1911 they began to send delegates to their monthly meetings, receiving delegates in return. After 1916 they did their work in association with the Women's Alliance. Their membership was then fifty-three. Printed lists of their members had been issued annually. The last recorded meeting of the club was on March 17, 1921; but a last treasurer's report is dated April 23, 1923.

## CHAPTER XVII.

### THE UNITARIAN LAYMEN'S LEAGUE.

Groups of laymen to further the activities of church life had long been formed from time to time in many of the Unitarian churches, with a more or less permanent history. In 1920 the National Unitarian Laymen's League was organized on a more comprehensive and unified basis than had ever been undertaken in the churches. While each church was to have its own chapter, all the members were united into a national organization with centralized committees and each individual member was a member of that comprehensive administration. The general purposes of the league were:—

“To promote the worship of God and the love and service of mankind, in the spirit of Jesus.

“To recruit the man power of the liberal churches in spreading the influence of liberal religion.

“To so arouse the men of America that they shall give united, intelligent, effective support, under the leadership of the church, to every wise, cooperative activity,—religious, social, civic, moral.”

In that year, 1920, the King's Chapel Laymen's League was formed. Meetings for discussion were arranged during the year at the discretion of the president; particular attention was given to the care of the daily services in the Chapel, arrangements for hospitality to visiting preachers,



appointment of ushers at the services, meetings at luncheons or dinners for friendly intercourse and better acquaintance among the members and visitors; and a finer spirit of cooperation in church life was successfully created by the members of the league. Delegates to the various conventions of the National League have always been appointed for close and friendly cooperation.

## OFFICERS OF THE LEAGUE

	<i>Presidents</i>	<i>Secretaries</i>
1920	E. H. Bradford	J. R. Coolidge, 3rd.
1921	Greely S. Curtis	J. R. Coolidge, 3rd.
1922	Greely S. Curtis	J. R. Coolidge, 3rd.
1923	Greely S. Curtis	William H. Frothingham
1924	Henry R. Scott	George H. Trombly
1925	Henry R. Scott	George H. Trombly
1926	Francis P. Sears	Lowell S. Nicholson
1927	Francis P. Sears	Lowell S. Nicholson
1928	Francis L. Coolidge	George B. Long
1929	Francis L. Coolidge	George B. Long
1930	Hobart W. Winkley	George B. Long
1931	Lowell S. Nicholson	George B. Long
1932	Lowell S. Nicholson	George B. Long
1933	C. Eliot Sands	Greely S. Curtis
1934	C. Eliot Sands	Greely S. Curtis
1935	Richard Sears	Gordon D. Boynton
1936	Richard Sears	Gordon D. Boynton

## CHAPTER XVIII.

### THE FREEMAN CLUB.

After the Laymen's League had moved into Unity House in Park Square and had appointed Isaac Blaine Stevens as a College Center secretary in 1921, the distinctive student work in King's Chapel was changed. When Dr. Speight came to the Chapel he gathered a group of young people in his home in Brookline, 84 Upland Road, and organized the Freeman Club, November 20, 1921. It was named for the honored minister, James Freeman. The Club affiliated itself with the Young People's Religious Union, but maintained a definitely separate life. In succeeding years, with changing membership and plans, meetings were held on Sunday evenings at the parish house, 27 Marlborough Street, which were always well attended, and they were of great interest and profit to many groups of young people. The constituency was largely of the student type and the freedom and fellowship found there were of a most helpful kind. Usually the members met for supper at 6:30. The meetings followed with a speaker and discussion; and at the end there was a devotional service in the Little Chapel. At stated times there were gatherings for dancing, picnics, and other recreational activities. In 1926 the club was affiliated with a "Student Federation of Religious Liberals" which had a national aim, but not a long life. January 22, 1922, was appointed as a day to be widely observed among Unitarian Churches as Young

People's Sunday. It was marked in King's Chapel by a special afternoon service at 3:30 P.M., to which were invited members of the King's Chapel School, "with all other young people in homes associated with the Chapel." The service was in charge of members of the Freeman Club. On February 24, 1924, Young People's Sunday was observed with a service in King's Chapel at 5 P.M.

The Club never ceased to hold meetings, but was revived with new interest and plans in 1933.

In the winter of 1931 Thaddeus Benjamin Clark of the Harvard Divinity School was engaged as assistant to the Freeman Club. In 1935 and the fall of 1936 Mr. John Brigham of the Tufts Divinity School served in the same capacity, Miss Leona C. Hambler taking his place in the spring of 1937. And in 1937 Mr. Harry C. Meserve of the Harvard Divinity School was assistant to the Freeman Club and the Sunday School and also to the minister in the daily services at King's Chapel.

The presidents of the Club have been: Loring Lecraw, William C. White, Mrs. Culbertson, Lowell S. Nicholson, Robert C. White, Miss Lois Orswell, Stanley G. Estes, Francis Campbell, C. Eliot Sands.

## CHAPTER XIX.

### THE SEXTONS.

In 1698 Edward Hill, late clerk, was chosen sexton at five shillings per week. When Dr. Brown was installed at King's Chapel in 1895, Mr. Richard H. Kerr had been the sexton for twenty-six years. Benjamin Smith, the Tremont Street undertaker was Mr. Kerr's predecessor, 1848-1869; Smith's father, 1812-1848, and grandfather had held the same position. "Lord of the Aisles" was a title popularly given to the Smiths. George H. Wiley was the sexton from 1909-1916. In November, 1916, Marcellus N. Gilbert took that office. Mr. Gilbert went into the U. S. Army service and his sister and Oscar Swanson served in his absence. A vestry record says, "Oscar Swanson, faithful and efficient sexton for the last year and a half, died at the Massachusetts General Hospital on March 4, 1919." On his return Mr. Gilbert retained his position until December 1, 1922. On February 1st, 1923, Mr. Harold J. Haynes became the sexton. Haynes had been assistant with his father at Emmanuel Church, where his father and grandfather had long service. His great grandfather had been verger in Wantage, England. The vestry voted that Haynes wear a gown, the first sexton who had been so appareled for many years. Mr. Haynes also was appointed a special policeman by the police commissioner at his own request, at a time when there was danger of misdemeanors at the Chapel. The Vestry voted a set of rules

for the administration of the Chapel in 1922, giving the sexton definite authority in matters under his charge. Mr. Haynes still has careful oversight of the Chapel.



## CHAPTER XX.

### ORDINATIONS IN KING'S CHAPEL.

In Massachusetts it was early the custom among Congregational churches for a minister to receive his ordination from the church that called him to their ministry. In time many exceptions to that rule were recognized. The character of King's Chapel made appeal to young men and at their own request, or the request of a Divinity School, or of a church, or of the American Unitarian Association, a number of ordinations took place in the Chapel, consecrating them to the ministry.

On June 18, 1899, at 8 P.M., six members of the Harvard Divinity School requested such service and were ordained. The council met at 25 Beacon Street, the headquarters of the American Unitarian Association, at the call of the Wardens and Vestry of King's Chapel, and proceeded to the Chapel for the service. The young men were Louis Craig Cornish, Vernon Judson Emery, Herbert Cunningham Farwell, Clifton Merritt Gray, Frederic Houston Kent, William Stanley Nichols.

On June 21, 1900, at 8 P.M., four students of the Harvard Divinity School were likewise ordained at their own request:—Ward Robinson Clarke, John Boynton Wilson Day, Harry Lutz, Albert Hague Spence. A council was held at 25 Beacon Street, at the call of the Wardens and Vestry of King's Chapel. In addition to their personal requests, the ordination of Mr. Day was at the request of

the Unitarian Church of Amherst, Massachusetts; of Mr. Lutz at the request of the Rockland, Massachusetts, Unitarian Church; of Mr. Clarke, at the request of the First Unitarian Society of Christians, Dover, New Hampshire; of Mr. Spence at the request of the Congregational Church and Society (Unitarian) in the East Precinct of Barnstable, Massachusetts.

On June 18, 1902, at 8 P.M., Henry Wilder Foote and Arthur Bryant Whitney and George Hale Reed of the Harvard Divinity School requested and, after a council at 25 Beacon Street, called by the Wardens and Vestry, received ordination; and in the case of Mr. Reed the ordination was also at the request of the First Church in Belmont.

On June 26, 1906, at 8 P.M., six members of the graduating class of Meadville Theological School at Meadville, Pennsylvania, requested ordination. The council was held at the King's Chapel Parish House, 67 Beacon Street, at the call of the Wardens and Vestry, and then all proceeded to the Chapel. They were Johannes A. C. Fagginger Auer, Chester Arthur Drummond, Don Speed Smith Goodloe<sup>(1)</sup>, Howard Austin MacDonald, Samuel Raymond Maxwell, Otto Emanuel Schneider.

On October 27, 1918, at 10:30 A.M., Arthur Schoenfeldt, a student at Meadville, was ordained at his own request following a council at 25 Beacon Street called by the Wardens and Vestry of King's Chapel.

In 1924 at the request of the First Universalist Church of Haverhill, Massachusetts, Norman Dewey Fletcher, of the Tufts Divinity School, appeared before an ordaining Council in King's Chapel. Dr. Speight presided. The ordination service was held in the church in Haverhill on November 23, 1924.

At the morning service, in Anniversary Week, Monday,

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(1) Goodloe's name was not on the printed program.

May 18, 1936, George Gardenier Howard, who had been since 1929 the minister of the Hackensack Unitarian Church, New Jersey, was ordained at the request of his church.

On Sunday, September 20, 1936, at 5 P.M., Arthur Foote, 2d, was ordained in the Chapel at the request of the First Unitarian Society of Sacramento and the First Unitarian Church of Stockton, California. A council called at the request of the Ministers, Wardens and Vestry of King's Chapel, was held before the service at 25 Beacon Street.

On Sunday, March 27, 1938, at eight o'clock, Ernest W. Kuebler, for the past three years Secretary of the Department of Religious Education of the American Unitarian Association, was ordained in King's Chapel. This was done at the request of the American Unitarian Association, the Ministers, Wardens and Vestry acting on their behalf having called a council. The council met at 25 Beacon Street at 5:30 o'clock.

## CHAPTER XXI.

### MINISTER'S ASSISTANTS. MINISTER'S SECRETARIES. STUDENT SECRETARIES.

During the winter of 1918-19 Dr. Clayton R. Bowen of the Meadville Theological School, for six months, served as an assistant to Dr. Brown.

On March 2, 1920, the Vestry voted that Miss Mary Louise Brown be an assistant to her father until Easter, 1921, or until an election of an associate minister. Miss Brown was not only a most helpful assistant to her father in this brief period of her office; but during his whole ministry she was a constant aid to him. And in all the social services of the church, the various forms of charitable and wider philanthropic work, the active administration of the Women's Alliance and of the King's Chapel Club, whose first meetings were in her home, she always brought a fresh spirit of initiative and persistent service.

Dr. Speight became the associate minister in 1921 and the minister in 1923. Mr. Milen Dempster, a Divinity School student, was appointed his assistant especially for the daily services for the year 1923-4. For the year 1924-5 Rev. Laurence Hayward of Newburyport was likewise appointed and spent two days of the week in Boston; and for 1926-7, Rev. Leslie T. Pennington of Lincoln was similarly assistant minister and gave much time to the Freeman Club.

In 1934 Rev. Abbot Peterson, Jr. of Hingham (New North) became an assistant in the daily services to Dr. Palfrey Perkins, giving two days in the week to this task. From January, 1935, to the spring of 1937, Rev. Joseph Barth of the Channing Church, Newton, gave similar assistance. In the fall of 1937 Mr. Harry C. Meserve of the Harvard Divinity School was engaged for assistance in the daily services, and for work with the Sunday School and the Freeman Club.

### MINISTER'S SECRETARIES.

When in October, 1922, No. 27 Marlborough Street became the parish house, the minister was provided with offices and a Secretary. Mrs. M. G. Brevoort became the first Secretary, serving until the summer of 1923.

Miss Evelyn Monteith

September, 1923-January, 1925

Miss Marguerite Rusby

January 15, 1925-November, 1926

Miss Harlow Wilson

(married Stanley G. Estes, June 23, 1928)

November, 1926-November, 1936

Miss Margaret-Ellen How

(married James Donald Johnston, January 16, 1937)

November, 1936-1938

Miss Priscilla Holmes Darling

September 1, 1938

### STUDENT SECRETARIES.

In 1913 the American Unitarian Association issued a circular containing a list of churches—King's Chapel, Arlington Street, First Church, South Congregational, Church of the Disciples—which would gladly welcome all students coming to Boston for study from Unitarian Churches in other parts of the country. These churches,



and it was noted that other churches would give similar welcome, promised to provide seats and hospitality.

King's Chapel took up this work quite seriously appointing a Student Secretary.

March, 1914

Ruth Lawrence

November, 1914-May, 1919

Katharine Williams

(married Mr. Hodgdon 1918)

November, 1919-January, 1920

Grace Redman

February, 1920-May, 1921

Muriel True

The Freeman Club—1921—inherited traditions of the student work, after Isaac Blaine Stevens in 1921 became the College Center Secretary of the Laymen's League, at Unity House, Park Square.

## CHAPTER XXII.

### THE TWO HUNDRED AND FIFTIETH ANNIVERSARY.

At a meeting of the Vestry on December 12, 1935, it was voted, "that the Senior Warden be authorized to appoint a committee to take charge of celebrating in the summer or autumn of 1936 the two hundred and fiftieth anniversary of King's Chapel."

The committee appointed consisted of Mr. Ralph W. Gray, chairman, the two ministers and the two wardens, ex-officio, and Miss Evelyn Sears.

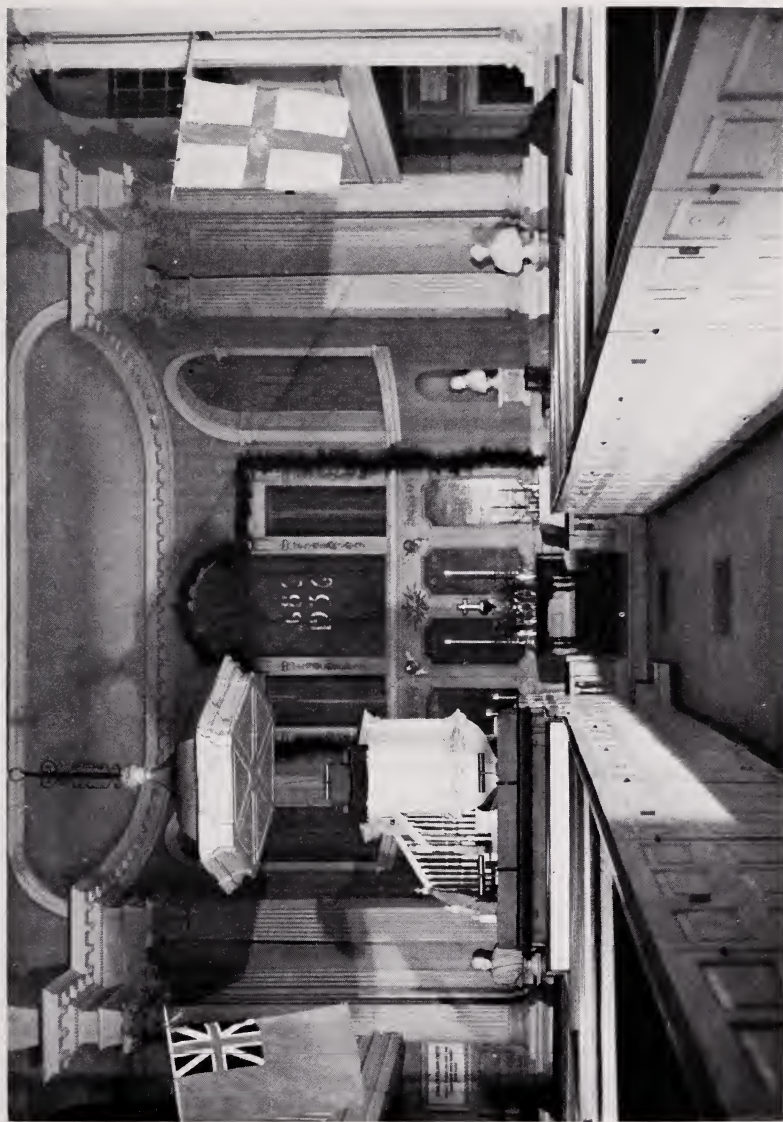
LETTER OF PROF. FRANCIS GREENWOOD PEABODY, D.D.

13 Kirkland Street  
Cambridge, Mass.  
November 9, 1936

Reverend Palfrey Perkins, D.D.  
King's Chapel  
27 Marlborough Street  
Boston, Massachusetts

My dear Palfrey:

I am deeply touched by your kind suggestion that I may have some slight part in the celebration of November 18th, though I cannot be present, and that you would permit me to send you a few words of affectionate reminiscence on your anniversary occasion.



KING'S CHAPEL, 1936



You are probably right in believing that there are few among your flock in King's Chapel who have had so long and continuous an intimacy with the church as I.

In 1847 I was held by my mother before the chancel of the church while my father gave me the name of his predecessor, and I have always cherished the tradition, that Daniel Webster, who was godfather for one of his kin, patted my hand and said I was to be a great man, which remark added one more error to his role as a social prophet.

In 1869 I knelt for the first time at the chancel rail and received Communion from my pastor, Mr. Foote, a symbol of loyalty which I have maintained continuously, except in cases of illness or absence from Boston, for sixty-seven years.

In 1919 I had the privilege of participating at the 200th anniversary of the pulpit and in 1924 joined in celebrating the 50th anniversary of Dr. Brown's ministry.

These, and many other incidents of pastoral care and personal experience, have maintained my filial relation to the Church through all these many years, and I have finally appreciated the privilege you have granted me of being recorded among your special preachers—even when it became obvious that I could not share their happy duty.

As I reflect on these happy associations at King's Chapel, I am impressed by the silent influence which may be exerted on a long life by association with a venerable and beautiful church building. There is, of course, a certain charm in the New England Meeting Houses perched on our hills, with their white and unadorned simplicity and moving our national poet to say "I love thy templed hills",—a thanksgiving which would be difficult to offer on our great western plains, where temples are rare and hills do not exist.

A deeper reverence gathers about the memories of King's Chapel. It has a voice, a message of its own, with its noble columns, its lovely pulpit and its ancient liturgy "not watered" as Dr. Bellows said "but washed". It stands a



solemn and stable structure, in a world of change, the symbol of the permanent. To be bred in association with its habits of piety and its richness of tradition is not likely to leave one among those to whom religion was born yesterday, or will die tomorrow.

In this tolerant and comprehensive faith I was born, and I welcome the opportunity to make this grateful confession of Faith and Hope and Love.

*Respectfully yours,*

FRANCIS G. PEABODY

In view of the celebration of the three hundredth anniversary of Harvard University through the summer it was deemed prudent to fix the week of November 15-22 as the period of celebration for King's Chapel. It was planned to have an Historical Sermon by the minister emeritus on Sunday, November 15 and the Anniversary Sermon by the minister on Sunday, November 22; an afternoon musical service on Sunday, November 15, under the direction of Mr. Robinson, the organist and choir master; also services each week day at the hour of the regular week day service, except on Wednesday, when a Thanksgiving Service was held at 2:30 o'clock. On Monday the organ recital included music of an historical character.

On Sunday afternoon, November 15, a musical service was arranged by Mr. Robinson with the following printed order:—

1686—KING'S CHAPEL—1936

*250th Anniversary Musical Service, a candle light service, at five o'clock, Sunday afternoon, November fifteenth, nineteen hundred thirty-six.*

This Musical Service celebrates the long history of King's Chapel as a home of church music.

In 1713 King's Chapel received from Thomas Brattle the gift of an organ and was the first church in Boston to use this instrument of praise in its service of worship.

In 1756 an organ was imported from England and placed in the west gallery of the present King's Chapel. This was always known as the "Handel Organ". The outside case and some of the sweetest stops in the instrument remained unchanged until 1884.

"There is a current tradition respecting this organ that it was selected by Handel himself. Taking into consideration the above reference to 'the most eminent master in England,' we receive this tradition as founded in truth. And, moreover, as the organ was designed for the King's Chapel in New England, we may readily suppose that his Majesty's favorite musician would at least be desired to give his opinion of its merits; and that this opinion, being favorable, might be called a 'selection,' even if the 'mighty master' gave himself no further trouble with its purchase. Handel died in 1758, and was blind eight years before his death. But sight was not at all necessary in the office supposed to be consigned to him; and though his eyes never could have measured the external proportions of this organ, his ears most probably have judged of its tones and powers, and his own hands rested on its keys."

—F. W. P. Greenwood

An "Oratorio or Concert of Sacred Musick" on October 27, 1789, was honored by the presence of George Washington, President of the United States.

The present organ was given to King's Chapel in 1909 by Mr. Frank Everett Peabody.

## ORDER OF SERVICE

Toccata in F..... Bach

*Mr. Robinson*

Invocation and The Lord's Prayer.

Teach me, O Lord.....Attwood

Turn Thy face from my sin .....Sullivan

*The King's Chapel Choir*

Concerto No. 2, in B flat ..... Handel

A tempo ordinario

Allegro

Adagio

Allegro ma non presto

*Mr. Robinson and The Boston University Orchestra*

Come Thou O Come .....Bach

Lead me, Lord, in Thy righteousness .....Wesley

*The King's Chapel Choir*

Prayers

Fugue in G minor..... Bach

Two Chorale Preludes: ..... Bach

"There is joy beyond all Telling"

"In Thee is gladness"

*Mr. Robinson*

Benediction.

Raymond C. Robinson

Organist and Choirmaster

The King's Chapel Choir

Members of the Boston University Orchestra

Robert D. King, Conductor

On Monday, November 16, Mr. Robinson presented a program of organ music at noon, the time of his usual organ recital. His selections were:—

## Triumphal March on "Nun danket alle Gott"

Karg-Elert

Adagio (Piece Symphonique).....Cesar Franck

Fete Dieu .....Dubois

Twilight in Fiesole.....Bingham

Jesu, Joy of man's desiring .....Bach

Toccata and Fugue in D minor.....Bach

Over the entrance of the Chapel to what was once the largest stone structure in the British colony, flew the Union Jack, betokening the ninety years when King's Chapel stood as a place of worship for the royal governors of the community and those of Episcopal faith. By its side was the Stars and Stripes, emblem of the new nation to which a new congregation pledged its allegiance and for which that congregation made "early contribution to the development of that religious liberty which has been an American glory."

Within, from the gallery on either side, hung six Colonial flags, loaned for the occasion by the Ancient and Honorable Artillery. There was the flag of Governor Andros, the fiery royalist who in 1688, seized a corner of the town's first place of sepulture that a church building might be erected, a stubborn community having refused both land and buildings for the Church of England, from which it had fled; there was the flag of Queen Anne, for whom the church was once called "Queen's Chappell"; the flag of the battle of Bunker Hill; the flag of 1727; the Great Union flag of 1776, and the Pine Tree flag.

The chancel windows were hung with red brocade, the center panel bearing in gold letters 1686-1936. Beneath, on the communion tables, laid with white brocade, were displayed the Chapel's communion silver.

The Chapel's early association with Trinity Church was recalled at Tuesday's noon-day service by Dr. Arthur Lee Kinsolving, rector of Trinity Church. He said that seven members of the King's Chapel vestry were among the original subscribers to Trinity Church, which was organized in 1728 when the Chapel could no longer accommodate its numerous parishioners. In 1734 the rector of King's Chapel, Roger Price, laid the cornerstone of Trinity and Rev. Addington Davenport, who was King's Lecturer at the Chapel, became Trinity's first rector in 1740. "We recognize that we owe you a long debt," said Dr. Kinsolving, "for here at King's Chapel you nourished the devotion that made possible the founding of Trinity Church."

On Wednesday, at 2:30 o'clock was held the Service of Thanksgiving.

#### ORDER OF SERVICE

*Organ Prelude* Grave (from the Fantasia in G) Bach  
*Opening Sentences and Invocation* by the minister

Almighty God, to whom through the generations, have risen the prayers of thy people here assembled, and to whom, through the years to come, our children's children will still turn, we give thee humble and hearty thanks for this high heritage, beseeching thee so to guide us by thy holy spirit that we may go into the time to come not only as worthy heirs of the past, but as faithful makers of the future and followers of him who maketh all things new.

Amen.

*The Lord's Prayer*, in which all join

*Minister:* O Lord, open Thou our lips;

*Answer:* And our mouths shall show forth Thy praise.

*Minister:* Now unto the King eternal, immortal, invisible,  
the only wise God;

*Answer:* Be honor and glory, through Jesus Christ, for  
ever and ever. Amen.



*Minister:* Praise ye the Lord.

*Answer:* The Lord's name be praised.

*The Venite*, in which all join

O come, let us sing unto the Lord; let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving; and show ourselves glad in him with psalms.

For the Lord is a great God; and a great king above all gods.

In his hand are all the corners of the earth; and the strength of the hills is his also.

The sea is his, and he made it; and his hands prepared the dry land.

O come, let us worship, and fall down, and kneel before the Lord our Maker.

For he is the Lord our God; and we are the people of his pasture, and the sheep of his hand.

O worship the Lord in the beauty of holiness; let the whole earth stand in awe of him.

For he cometh, for he cometh to judge the earth; and with righteousness to judge the world, and the people with his truth.

*The Responsive Reading*

led by The Reverend Henry Wilder Foote, S.T.D.,  
son of a former minister of King's Chapel.

Psalm XXIV—Domini est terra

The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.

For he hath founded it upon the seas, and established it upon the floods.

Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

This is the generation of them that seek him, that seek thy face, O Jacob.

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.

Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? The Lord of hosts, he is the King of glory. Amen.

#### Psalm LXXXIV—Quam dilecta

How amiable are thy tabernacles, O Lord of hosts!

My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.

Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King and my God.

Blessed are they that dwell in thy house: they will be still praising thee.

Blessed is the man whose strength is in thee; in whose heart are the ways of them.

Who passing through the valley of Baca make it a well; the rain also filleth the pools.

They go from strength to strength, every one of them in Zion appeareth before God.

O Lord God of hosts, hear my prayer: give ear, O God of Jacob.

Behold, O God our shield, and look upon the face of thine anointed.

For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.

O Lord of hosts, blessed is the man that trusteth in thee.

Now unto the King eternal, immortal, invisible, the only wise God;

Be honor and glory, through Jesus Christ, for ever and ever. Amen.

*An Anthem*                      Thanks be to Thee                      Handel

*The Scripture Lesson*

read by The Reverend Samuel Atkins Eliot, D.D.,  
using the Bible given to the Church by George III of  
England.

*The Jubilate*, in which all join

O be joyful in the Lord, all ye lands; serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God; it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and speak good of his name.

For the Lord is gracious, his mercy is everlasting; and his truth endureth from generation to generation.

*The Prayers*, the Minister Emeritus first saying,

The Lord be with you.

*Choir:* And with thy spirit.

*Minister:* Let us pray.

O Lord, show thy mercy upon us;

*Choir:* And grant us thy salvation.

*Minister:* O God, make clean our hearts within us;

*Choir:* And take not thy holy Spirit from us.

*A Hymn*

by OLIVER WENDELL HOLMES

Lord of all being! throned afar,  
 Thy glory flames from sun and star;  
 Center and soul of every sphere,  
 Yet to each loving heart how near!

Sun of our life! thy quickening ray  
 Sheds on our path the glow of day:  
 Star of our hope! thy softened light  
 Cheers the long watches of the night.

Our midnight is thy smile withdrawn;  
 Our noontide is thy gracious dawn;  
 Our rainbow arch, thy mercy's sign:  
 All, save the clouds of sin, are thine.

Lord of all life, below, above,  
 Whose light is truth, whose warmth is love;  
 Before thy ever-blazing throne  
 We ask no luster of our own.

Grant us thy truth to make us free,  
 And kindling hearts that burn for thee,  
 Till all thy living altars claim  
 One holy light, one heavenly flame.

*An Address*

The Reverend Palfrey Perkins, D.D.  
 Minister of King's Chapel

*An Address*

The Right Reverend Henry Knox Sherrill, D.D.  
 Bishop of Massachusetts

*An Anthem* Let Their Celestial Concerts all Unite, Handel

*An Address* The Reverend Charles Edwards Park, D.D.  
 Minister of the First Church in Boston

*An Address* The Reverend Vivian Towse Pomeroy, D.D.  
Minister of the First Congregational Parish of Milton  
and a member of the Board of Preachers, King's  
Chapel.

The speakers occupied the Royal Governor's Pew and  
were escorted in turn to the pulpit by the Senior Warden,  
Mr. Herbert Lyman.

*A Hymn* by HENRY WILDER FOOTE

O Thou with whom, in sweet content,  
The soul that loves thee shall abide,  
Grant that thy Spirit may be sent,  
That by its influence purified  
And touched and blessed, we may be free,  
Father and Friend, to dwell with thee.

O fire our hearts with quenchless love  
For men, and for thy truth divine,—  
That we may guide to things above,  
Where in thy heavens eternal shine  
The strong attractions of that home  
From which, when found, no soul can roam.

And if upon our lonely way,  
We faint and cry to thee for aid,  
Then, O our father, grant, we pray,  
That, by us trembling and afraid,  
May walk the Leader of our race,  
Filling with light and joy the place.

Crown us with love, and so with peace,  
Transfigure duty to delight;  
Our lips inspire, our faith increase,  
Brighten with hope our darkest night.  
Bring us from earthly bondage free,  
To find our heaven in serving thee.



*The Benediction* by the minister

*Organ Postlude* Allegro (Concerto in G Minor) Handel

# ROLL OF THE MINISTRY OF KING'S CHAPEL

Robert Ratcliffe, Rector.....	1686-1689
Josiah Clarke, Assistant.....	1686-1687
Samuel Myles, Rector.....	1689-1728
George Hatton, Assistant.....	1693-1696
Christopher Bridge, Assistant.....	1699-1706
Henry Harris, King's Lecturer.....	1709-1729
Roger Price, Rector and Bishop's Commissary.....	1729-1746
Thomas Harward, King's Lecturer.....	1731-1736
Addington Davenport, King's Lecturer.....	1737-1740
Stephen Roe, King's Lecturer.....	1741-1744
Henry Caner, D.D., Rector.....	1747-1776
Charles Brockwell, King's Lecturer.....	1747-1755
John Troutbeck, King's Lecturer.....	1755-1775
James Freeman, D.D., Reader and Rector.....	1782-1835
Samuel Cary, Associate Minister.....	1809-1815
Francis William Pitt Greenwood, D.D., Asso- ciate Minister and Minister .....	1824-1843
Ephraim Peabody, D.D., Minister.....	1845-1856
Henry Wilder Foote, Minister.....	1861-1889
Howard Nicholson Brown, D.D., Minister and Minister Emeritus .....	1895-1932
Sydney Bruce Snow, D.D., Associate Minister.....	1912-1920
Harold Edwin Balme Speight, D.D., Associate Minister and Minister.....	1921-1927
John Carroll Perkins, D.D., Minister.....	1927-1933
Minister Emeritus .....	1933-
Palfrey Perkins, D.D., Minister.....	1933-

## VESTRY, 1936-1937

Herbert Lyman, *Senior Warden*Greely S. Curtis, *Junior Warden*

Stephen P. Cabot

Arthur A. Shurcliff

James F. Clarke

Alexander Wheeler

Julian L. Coolidge

Francis L. Coolidge

C. Eliot Sands

Ralph W. Gray

Robert H. Stevenson

Robert H. Hopkins

J. Dellinger Barney

Francis P. Sears

*Treasurer:* George A. Parker*Organist and Choir Master:* Raymond C. Robinson*Sexton:* Harold J. Haynes

On the Holy Communion Table were three pieces of silver on which the inscription reads: "The gift of King William and Queen Mary to the Rev. Samuel Myles for the use of their Majesties' Chapel in New England, 1694." These are now in the keeping of Christ Church, Cambridge, which has graciously loaned them for this occasion. Gifts of silver by later sovereigns were carried away by the Loyalist rector in 1776 and were never recovered. A few pieces here are the gifts of Madame Thomas Bulfinch and others in the 18th century. More, among them many ancient pieces, were in use for many years in the New North Church. They came into the possession of King's Chapel at Easter, 1872. There are many other later memorials.

The Bible from which the Scripture Lesson was read was the gift of George III and bears his arms.

The Colonial flags hanging from the galleries were most kindly loaned for this occasion by the Ancient and Honorable Artillery Company.

The flowers on the Communion Table at this Service of Thanksgiving were placed there by King's Chapel in memory of all the ministers who have preached the Gospel in this place.

The roses on the Communion Table at the service of November 15 were in memory of six generations of Joseph Coolidges in King's Chapel.

At the Thursday noonday Service the sermon was by Rev. C. Leslie Glenn, Rector of Christ Church in Cambridge.

On Thursday evening, Mrs. Roger B. Merriman, daughter of the late Henry Wilder Foote of King's Chapel, gave a reception to parishioners and invited guests at her home, Eliot House, Harvard University.

At the Friday noonday Service the sermon was by Rev. Louis C. Cornish, D.D., President of the American Unitarian Association.

On Sunday, November 22, the Anniversary Sermon was preached by Dr. Palfrey Perkins, minister of the church.

*The Historical Sermon, Sunday, November 15, 1936, by the Rev. John Carroll Perkins, D.D.*

II Cor. 3: 11. "For if that which is done away was glorious, much more that which remaineth is glorious."

In 1686 Boston had a population of about eight thousand. There were three Congregational churches, the First (1630), the Second (1649) and the Third (1669) or Old South. There was also an Antipedobaptist Congregation organized in 1665. In the changes of population all these churches have moved from place to place at the will of their congregations. King's Chapel is the only Protestant church in Boston of the seventeenth or the eighteenth century, I think, with one exception, Christ Church, which still maintains Christian worship in the place of its origin.

The great majority of the population were British Puritans, whose forebears came to Boston with John Winthrop in 1630 and the following years, having left England for various reasons, but chiefly to set up in the western world



THE HOLY COMMUNION TABLE, NOVEMBER 15, 1936





a colony that could be free from the too close oversight of the Stuart kings and the religious control of Archbishop Laud and his ecclesiastical successors. They brought with them a charter which as they interpreted it, gave them the freedom they sought and enabled them to enjoy for over fifty years comparative independence and self-control. Their church life took the form of strict Congregationalism, their doctrines were shaped in the Calvinistic spirit. This religious order, called "the standing order," dominated social and political life until the Charter was revoked in 1684.

King's Chapel in Boston, or The King's Chapel, or His Majesty's Chapel, had its beginning in the year 1686. The king was James II, who reigned from 1685 to the year 1688, when he was rejected by his people in favor of his daughter Mary and her Dutch husband, William of Orange. In the following reign of Queen Anne the name used was "The Queen's Chapel," but it became "King's Chapel" again during the reigns of the Georges. After the war of 1775 for a generation or more, the Chapel was popularly called by the name of "The Stone Chapel." This present stone church, built in 1749, was probably the largest stone church, perhaps stone building, in any British colony of the time. When Rev. James Freeman was ordained on November 18, 1787, the name used by the church was "The Congregation of King's Chapel, or First Episcopal Church in Boston." That title gradually disappeared from use, but there are no records to show that any other name was ever formally adopted or that the church building was ever formally consecrated. There was no Anglican Bishop in North America before the Revolutionary War; but the Bishop of London exercised a more or less recognized control over the colonial churches until the United States separated from the Mother Country.

The right of the proprietors of King's Chapel to keep

their name did not continue without challenge as the years went on. Governor Belcher in a letter to the Bishop of London, dated Boston, September 24, 1734-35, wrote: "I would humbly beg leave further to represent to my good Lord of London that what is commonly called here the King's Chapel is not so, for the minister is chosen by the people; but were it really the King's Chapel it would fall under his majesty's advowson and presentation; but by the best account I can learn the matter, my Lord, is this: The church in this town called the King's Chapel is so called by a common and vulgar mistake, it being the First Church set up in this province some persons that were the principle promoters of it complimented it with the name of King's Chapel as they might have done with any other thing they had judged proper." In spite, however, of all changes of government or of opinion, in spite also of the prejudice of Governor Belcher, the name of King's Chapel has persisted until the present day. The propriety of calling it such is found in the first official document concerning a royal church in Boston. This document is now found in the record book<sup>(1)</sup> of the Lords of Trade and Plantations, relating to New England, and preserved in the Record Office in London. Here is a copy of a letter dated October 30, 1685, which was brought to Boston the next year by the Rev. Robert Ratcliffe, addressed to the President and Council in Boston. It is as follows: "After our hearty commendation unto you: whereas the Rt. Reverend Father in God the Lord Bishop of London hath represented unto us that he hath made choice of the bearer hereof Mr. Robert Ratcliffe master of arts as a person fitly qualified to reside in New England to take care of and instruct such of his majesty's subjects as shall apply themselves unto him, or shall desire to serve God according to the rites of the Church of England, we have thought fit to recommend him

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(1) Vol. LXI, p259, Oct. 30, 1685; doc 434.

After Our hearty Commendations unto you; Whereas the R<sup>d</sup>  
Reverend Father in God the Lord B<sup>p</sup> of London hath represented  
unto Us that he hath made Choice of the Reverend Sir M<sup>r</sup> Robert  
Kestelife master of Arts as a person fitly qualified to Reside in  
New England to take care of, and Instruct such of his Ma<sup>ty</sup>

Subjects as shall apply themselves unto him, or shall desire to  
serve God according to the Rites of the Church of England; we  
have thought fit to recommend him unto you, that you may  
give him a fair Reception, and afford him from time to time  
all necessary Countenance and Protection wherein he shall need  
your assistance, so that he may not fail of a kind entertainment  
and suitable maintenance among you. And send Doubling of  
Your ready Compliance herewith, We bid you very heartily farewell,  
From the Court at Whitehall the 30<sup>th</sup> Day of October 1685

Jeffrey C. Manton, Cornhill  
Archbishop Sunderland, Middleton  
Chancellor C. G. C. Craven, Doctor John Matheson  
Your Loving Friends

M<sup>r</sup> R. Kestelife  
a minister to  
be provided for



unto you, that you may give him a fair reception and afford him from time to time all necessary countenance and protection wherein he shall need your assistance, so that he may not fail of a kind entertainment and suitable maintenance among you. And so not doubting of your ready compliance herewith we bid you very hearty farewell. From the Court at Whitehall the 30th day of October 1685, your loving friends."

There are ten names signed to this letter. These men were a committee of the royal council—Jeffries, Rochester, Clarendon, Mulgrave, Sunderland, Craven, Berkeley, Middleton, Preston, John Nicholas. We might preferably have chosen a gentler man for the initial signature, for Jeffries was the cruel judge whose assizes are such a blot on British history.

This King's Chapel for two hundred and fifty years has maintained its life in the Town and City of Boston. Its definite, independent, individualistic history marks it out as one of the most influential religious institutions in our nation. Begun by a Royal British Chaplain, who for the first time officially read the English Prayer Book Service in Puritan Boston, King's Chapel continued its services after the accession of William and Mary through the reigns of successive British sovereigns until the War of the Revolution. At that time it was the strongest Episcopal Church in America. And also at that time many of its proprietors had been following with sympathy the course of a liberal Christianity in the English Church, which was often associated with the Rev. Dr. Samuel Clarke of St. James's, Piccadilly, London. At the time of the revision of the English Prayer Book by Charles II in 1662, a commission was appointed to continue a study of that revision with regard of further changes. The Commission came to no agreements, but individuals gave much thought to the matter. Dr. Samuel Clarke, a few years before his death in



1729, had interleaved a copy of the official Prayer Book, a Baskett copy dated 1724, and on the added leaves written suggestions of changes that might be made, but with no idea of printing them himself. This book about 1770 was given by Dr. Clarke's son to the British Museum, where it now is. Many of the suggestions were incorporated in a revised Prayer Book, prepared by Rev. Theophilus Lindsey for his congregation in Essex Hall in London in the year 1774. Rev. John Disney, Dr. Lindsey's colleague, made two copies of Dr. Clarke's suggestions. One of these copies is now in the Williams Library, Gordon Square, London. The other was given by Disney to his friend, Bishop Samuel Provost of New York, on the day of his consecration by the Archbishop of Canterbury at Lambeth Palace, London, in 1787, to be of help in revising the Prayer Book for use in the United States. This copy is now considered lost.

In the year 1785, the Reader, Rev. James Freeman, and the Wardens and Vestry of King's Chapel, decided to revise the English Prayer Book for their future use. Through correspondence with Lindsey and consultations with an English minister, Rev. William Hazlitt, father of the famous essayist, who happened to be in Boston at the time, they adopted the spirit and some of the phraseology of Dr. Clarke's work. They thus prepared and printed the first revision of the English Prayer Book ever made in America. Dr. Freeman has recorded that of ninety families in the church, only fifteen objected to the revision. The Protestant Episcopal Church in the United States of America had no official Prayer Book until four years later. When it was prepared, Dr. Clarke's particular suggestions, together with the doctrinal beliefs of the members of King's Chapel and of many churches in other states than Massachusetts, were rejected, but something of their influence can easily be traced.



## MORNING PRAYER.

is righteous in thy sight, through Jesus Christ our Lord. *Amen.*

¶ *In Quires and Places where they sing, here followeth the Anthem.*

¶ *Then these five Prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.*

¶ *A Prayer for the Kings Majesty.*

**O** Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King GEORGE, and so replenish him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plentifully with heavenly gifts, grant him in health and wealth long to live, strengthen him that he may vanquish and overcome all his enemies; and finally after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

**A**lmighty God, the fountain of all goodness, we humbly beseech thee to bless his Royal Highness GEORGE Prince of Wales, the Princess, and their Issue, and all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper

them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

**A**lmighty and everlasting God, who alone ~~workest great marvels~~, Send down upon our Bishops, ~~and Curates~~, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediatour, Jesus Christ. *Amen.*

¶ *A Prayer of St. Chrysostom.*

**A**lmighty God, who hast ~~given us grace~~ at this time, with one accord to make our common supplications unto thee, and ~~dost promise, that when two or three are gathered together in thy Name,~~ thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. 13. 14.

**T**he grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

*Here endeth the Order of Morning Prayer throughout the Year.*

The

art the Author of every good & perfect Gift; Send  
down upon our Bishops, & the whole Clergy, & upon

A concluding Prayer.

graciously permitted us

hast promised by thy beloved Son, that when two or  
~~three~~ are gathered together in His





In 1787 when the Wardens and Vestry desired the ordination of James Freeman, they applied to Bishop Samuel Seabury, who had been consecrated somewhat illegally in 1784, as the Bishop of Connecticut, at Aberdeen, Scotland. He was the first American Bishop. His refusal to accede to their request on doctrinal grounds resulted in the Wardens ordaining Freeman by the laying on of hands by Thomas Bulfinch, the Senior Warden. But, such were the ecclesiastical uncertainties of the time, there was no thought of a separation from the English ecclesiastical traditions, and in the records of the Chapel it was stated that if at any future time Episcopal ordination could be obtained, it would be accepted, provided the religious opinions of the proprietors were not questioned. There was no bishop in Massachusetts until the year 1797, ten years later; a prayer for bishops was retained in the King's Chapel Prayer Book for nearly fifty years.

When the second volume of the Annals of King's Chapel appeared in 1896, the reviewer in the *New York Nation* referred to the early doctrinal position of King's Chapel and of churches in several of the new United States. Seven of these states had published a revised prayer book in 1786 in which the doctrinal positions of a liberal Christianity were quite in accord with those of King's Chapel. It was printed in America under the title, "Proposed Book"; and in London with the title, "The American Prayer Book." It was largely the work of William White, who later became the Bishop of Maryland. The *Nation* reviewer suggested that if there had been a little closer cooperation of certain churches a more liberal Christian character might have controlled the General Convention of 1789. There are always doubts as to who the actual disturber is in any religious controversy. The purposes of the Rector and Wardens of King's Chapel at the time of the ordination of Mr. Freeman were to insist on freedom from ecclesiasti-

cal authority in behalf of a higher religious authority; to magnify the spiritual elements of a Holy Catholic Church; to emphasize the worship of God, the Father, above the other persons of the Trinity—purposes quite common in certain sections of the English Church.

At the end of the eighteenth century champions of such faith stood before the orthodoxy of the time, much as Elijah stood before King Ahab. "Is it thou, thou troubler of Israel?" said Ahab. And Elijah could reply, "I have not troubled Israel, but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."

The character of King's Chapel always conformed more to the English Church traditions than to the Congregationalism of New England. The form of official organization, the continued use of the Prayer Book, the general mood of the church, tended always to keep the proprietors of King's Chapel aloof from the "New England Way" of church life; while their doctrinal emphases kept them apart from the Episcopal churches around them. The history of King's Chapel since the Revolutionary War is the life of an independent institution devoted to Christian worship, cherishing freedom of thought, intolerant of bitter controversy, sympathetic with every effort toward good citizenship, philanthropy, higher education, pure religion; but always conscious of definite, clear individuality in the life of the spirit.

As time went on and the Congregationalism of New England divided into its orthodox and liberal parties and the "liberal wing" developed into a Unitarian Church, the ministers and proprietors of King's Chapel were always in sympathy with that movement. In all practical religious cooperation during the nineteenth century to the present time the fellowship of King's Chapel was close to those churches called Unitarian; but the members of the Chapel

were keenly conscious of their own church life as apart from any sectarian condition, and they cherished their ecclesiastical independence above all denominational limits.

During the century and more after 1804, when the religious spirit of Harvard University was that of a liberal Christianity and all the presidents down to 1934 were members of Unitarian churches, the proprietors and congregations of King's Chapel found constant inspiration in the religious growth and influence of that institution. Whenever the need arose for the service of preaching and advice beyond the limits of their own ministry, the proprietors always turned to the Divinity School at Cambridge.

When Dr. Greenwood published his *History of King's Chapel* in 1833 he said: "The First Episcopal Church in New England became the First Unitarian Church in America." Such a statement, of course, has reference only to the definite theological views of the members of King's Chapel, views that were widely spread in the English Church and in the Episcopal churches of the American colonies; as well as among many Congregationalists and others in New England. They represented the general liberal spirit of the age. The idea of a Unitarian organization that should become another denomination was far in the future and had little or no place in the minds of the Ministers and Wardens and Vestry of King's Chapel. That their action in 1785 may well mark a stage in the theology of America goes without saying. But the word Unitarian as a sectarian name never met with much early favor in Boston. Liberal Christianity meant that there were people in the Christian Church who firmly believed in the absolute Unity of God; that He alone was worthy of worship; that Jesus Christ was somehow subordinate to God, although somehow something more than man; that there was here a spiritual mystery beyond human explanation; that any worship of Christ should never equal or supplant a pure wor-

ship of God the Father, although prayer and supplication should be made through and in the name of the Son. Ideas like these were firmly believed to be truly scriptural, plainly taught in the Bible; and it was held that the many technical speculations which had grown up in the centuries of Christianity and its history were likely to obscure a simple, pure faith and worship.

The spirit of the members of King's Chapel in regard of their own religious position and of their relation with other churches is probably best expressed in the words of the Senior Warden, Mr. George Barrell Emerson, who for many years was treasurer of the American Unitarian Association. In 1845 he wrote in a letter, "You are aware that our Chapel has no connection, except that of a common faith and the bonds of charity and Christian fellowship, with any other society of Christians. We hold ourselves accountable to God only for our faith in him, and for the mode in which we shall worship him. We hold no man master, for we believe that one is our Master, even Christ, and that all men are brethren." In 1895, fifty years later, the Senior Warden, Mr. Arthur Theodore Lyman, wrote in a letter, "King's Chapel can help itself and the denomination by taking an active part in the Unitarian work—it is a good and needed work. At the same time it has a position of its own to maintain. . . . A prominent position in the Unitarian body and a proper place in the Church Universal seems to me not only not inconsistent, but most appropriate and satisfactory." In this fashion for two hundred and fifty years King's Chapel has maintained Christian worship. At first a Royal Chapel in a British Colony, it became an independent church of loyal citizens of the United States, cherishing liberty of thought and keeping wholly free from ecclesiastical or sectarian control; changing its forms of belief and its order of administra-

tion according to its local needs, but always devoted first to Christian worship and service.

The Unitarianism which King's Chapel has always cherished was part and parcel with that splendid revival of learning, which is the glory of Boston, of Harvard University, and of America, and which flowered so graciously in the nineteenth century. Mr. Henry James in his life of President Charles William Eliot, published six years ago in 1930, has left this description:

"What has been called, absurdly and yet correctly, the New England renaissance was at flood. Bostonians believed in their own country, in their own city, and in their own time. . . . They looked neither back as to a golden age whose grace had departed, nor forward to a new Jerusalem where present miseries should end. For the day of emancipation and hope had come, and it had seen fit to dawn in Boston. . . . Letters and art were being cultivated as never before on this continent, and there was suddenly a theology, a school of oratory, a group of historians, a literary output, such as have seldom appeared more admirably. Unitarianism, as the liberal revolt from a gloomy Calvinistic tradition was called, had fought its controversial battles, had established itself in most of the churches throughout Eastern Massachusetts, in Harvard College, and in good society. Having passed through strife to victory and the possession of the fruits thereof, it was able to say urbanely that it cared little about questions of doctrines. Its ministers were still invested with something of the dignity of position that had marked their Puritan predecessors, and among them were many men whose cultivation, eloquence, and Christian spirit were truly beautiful."

It would be very difficult to overestimate the religious contribution to the life of Boston and America that had its center in King's Chapel. In the first place, it has always



cherished most the beauty and the worth of Christian worship. Fifty years ago Francis Greenwood Peabody, a child of this Chapel and still giving many a benediction to us, said, "The fundamental impression made by this church, at least on one young life, remains entirely distinct. It was not made by its preaching, however eloquent, or by its architecture, however beautiful; but by the subtle atmosphere which has always prevailed here, of reverence, of piety and of prayer. I thank God that I was born into a church which must be peculiarly described as worshipful."

Such purpose had animated the twenty years' ministry of Dr. Francis Greenwood for whom this young man was named. Devoted to a liberal Christianity, Greenwood witnessed with "pain and shock" any noises of theological controversy invading this sanctuary. And that young man's father, the Rev. Ephraim Peabody, treasured the same purpose here. Great events in our national life were stirring the period of his ministry. Their implications made stern challenge to his mind. How he met them his words testify. "The world," he said, "and its passions, the interests of the day, and even the great social interests and questions of the time, so far as they are connected with parties and with passions, occupy at least their proportionate share of time and thought. That our hearts may preserve their faith, that the interests of society may have a permanent basis, that philanthropy and humanity may have a continuous life, that the interests we value may have a solid foundation, the first thing to be cherished is religious reverence; and to this end let this place be preserved as a place sacred to the worship of the Most High."

The same sacred purpose breathes in every record we have of the ministry of Henry Wilder Foote. He kept before his congregation all the memorable events of the Christian year, seeking to call forth in the lives of worship-

ers all the "sentiments, resolves and purposes" which he found in the life and work of Christ.

Likewise in the ministry of Doctor Brown the essential elements of Christian life and thought were consecrated here. In the printed series of his sermons this church has a great treasure which, in exposition of the intellectual elements of Christian life and thought, constitutes a *summum theologicum* that is second to the work of no other minister of his time in lucidity and in true spiritual instruction.

I would now like to mark briefly three steps or stages of progress in the administration of King's Chapel.

(1) The first is the Indenture of 1907. In that year the problem of the future of the Chapel became somewhat acute owing to the general religious conditions of Boston and the changed attitude of people in the matter of pew proprietorship. At that time about half the titles to pews had passed into the possession of the church and individuals were more and more surrendering their ownership of pews. Not that congregations were much smaller, but the desire for individual ownership of pews was fading.

A somewhat radical, perhaps unique, decision was taken. The proprietors voted to give over to three trustees the titles of pews, not individually owned, together with the endowments held by them, to be administered for purposes of Christian worship in King's Chapel. And it was provided that if at any time there was a failure, after a proper interval, to maintain such worship, the Faculty of the Harvard Divinity School should assume control, and carry out the purposes of the Indenture. Nor could new trustees at any time be appointed without the written permission of that Faculty.

(2) A second important step was taken in 1920, when the religious administration of the church was committed to a new organization, "The King's Chapel Society," which assumed control of Christian worship under the conditions

of the Indenture of 1907. This King's Chapel Society since 1920 has administered the purposes of religion here, electing its various committees and nominating persons for the offices of Minister, Treasurer and Wardens and Vestry, whom the trustees and other proprietors agreed to elect.

(3) There is a third step of progress. During the nineteenth century most of the churches of Boston were open for religious services on Sunday and remained closed for the rest of the week. Mr. Foote was always most anxious that the church ministrations should reach more people than the Sunday service allowed, and that the church itself as a place of prayer might be more readily available for the general public. Some years before Dr. Brown became the minister in 1895, a regular Wednesday noon preaching service was held in the Chapel under the auspices of the Suffolk Conference. In 1896 the Vestry voted to take entire charge of these Wednesday services. Under Dr. Brown's influence ministers of different denominations were invited to preach on these occasions and many worshipers were brought to the Chapel, who knew nothing of it before. In 1909 the Women's Alliance requested that the church be kept open daily for rest and prayer through the year from nine to twelve. The request was granted because it was desired, the record says, by "a great many ladies." In 1912, after the coming of Rev. Sydney B. Snow as Associate Minister, and at the request of the ministers, the Vestry voted that there be daily weekday services from January to May, beginning January 1st, 1913. In 1923, after Dr. Speight became minister of the church, these daily services were much more systematically developed. Daily services were held from October to May. These preaching services have grown into one of the conspicuous influences in the religious life of Boston; and, by reason of their broadcasting, the territory of their influence is measured only by the limitations of the radio.

The spiritual ministration of these services to Boston and to all who can be reached from this pulpit is probably unique in the religious life of America. A pioneer in such daily preaching in a great city, King's Chapel has spread the Christian Gospel far and wide by a corps of preachers, which, both in number and in the variety of denominational allegiance and in religious fervor, is quite unequalled. All who love religious worship have been welcome here and this great company of preachers have tried to fulfill the ancient summons: "Go ye into all the world and preach the Gospel to every creature." It is a just cause of pride and thanksgiving that such spiritual messages should have been heralded from this place. Their words when joined to the words of the settled ministers here are like a heavenly chorus, singing "Holy! Holy! Holy! Lord God Almighty."

And the end is not yet. For today the same Gospel is heard again in power from the lips of him who guides so graciously the Christian worship here. No fundamental Christian truth is left by him unheralded; no spiritual vision that his zeal and religious insight does not illuminate and hold aloft before us like the ancient pillar of cloud by day and of fire by night.

What the future history of King's Chapel shall be no one can forecast; but certain it is that the spirit of our fathers lives on today in ever new and increasing strength. "For if that which is done away was glorious, much more that which remaineth is glorious."

*Prayers Read at the Service of Thanksgiving*  
*November 18, 1936*

*by the REV. JOHN CARROLL PERKINS, D.D.*

*Minister:* The Lord be with you,

*Answer:* And with thy spirit.

*Minister:* Let us pray. O Lord, show thy mercy upon us,

*Answer:* And grant us thy salvation.

*Minister:* O God, make clean our hearts within us,

*Answer:* And take not thy Holy Spirit from us.

O Lord, we beseech thee mercifully to receive the prayers of thy people who call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfill the same, through Jesus Christ our Lord. *Amen.*

Lord of all power and might, who art the author and giver of all good things; graft in our hearts the love of thy name, increase in us true religion, nourish us with all goodness and of thy great mercy keep us in the same, through Jesus Christ our Lord. *Amen.*

Almighty and most merciful God, our heavenly Father, gather us into the sanctuary of thy holy presence and fill our rejoicing with divine joy and with the peace that passeth understanding. In the house that the fathers builded to thee, the children's children still look to thee for thy faithful blessing, still trust in thy continuing mercies, and pray in the name which is above every name for thy pardon and thy peace. We bless thee for all pure and acceptable worship which has kindled its flame on this altar, for every faithful word of thy servants and every sacrifice of consecrated hearts. We praise thee for the sure witness of one generation to another, testifying of thy goodness and bearing the fruit of the gospel in lives renewed by thy grace. Make us to be partakers with those who have gone before us, the host of witnesses that hover now about us gathered here, whose names are written in the everlasting book of life; grant that with them we may look for that building of God, the house not made with hands, eternal in the heaven. *Amen.*

Almighty God, at this time as in duty bound, we pray for our Mother Country and for her King; we pray for our own blessed land, and for our President and Vice-



President and Congress; for this our Commonwealth and for all those who are set over us in authority;—that rulers may rule in thy fear, and that the hearts of thy faithful people may be kept in godly quietness. *Amen.*

Gracious Father, we humbly beseech thee for thy universal church and for all who break to it the bread of life. Fill it with all truth, in all truth with peace. Where it is in error, direct it; where it is superstitious, rectify it; where anything is amiss, reform it; where it is right, strengthen and confirm it; where it is in want, furnish it; where it is divided and rent asunder, make up the breaches thereof, through Jesus Christ our Lord. *Amen.*

Almighty God, whose glory the heavens are telling, the earth his power, and the sea his might, and whose greatness all feeling and thinking creatures everywhere herald: to thee belongeth glory, honor, might, greatness, and magnificence now and for ever, to the ages of ages, through Jesus Christ our Lord. *Amen.*

*Address at the Service of Thanksgiving*

*November 18, 1936*

*by the REV. PALFREY PERKINS, D.D.*

Emotion runs deep on a day like this. The simple fact that on this spot of ground, for 250 years, men and women have been wont to assemble for Christian worship, is in itself enough to stir any reasonably sensitive heart. But the fact is enhanced by the mellow beauty of this building, for nearly two centuries the actual roof-tree of that worship. Visible presences are here to move us—these flags of Massachusetts Bay—Colony and Province—“blazes” on the trail of history from the day of Andros’s arrival to the day of the British departure; this pulpit—this very pulpit from which continuously for more than two centuries the Gospel has been preached by a great company of preachers. Above all, that table in the chancel, sent

hither in 1696 by William and Mary—to which ever since generations of communicants, in unbroken line, have drawn near with faith and taken the holy ordinance to their comfort. These visible presences bring much of the long past into this place today. None of us, I take it, can be entirely unmoved. All are most gladly welcome to share in this anniversary Service of Thanksgiving.

This is not the moment for recounting the details of our history. Another, more learned in things of the past than I, did that for us on Sunday. I can hardly stand here, however, to welcome you in the name of King's Chapel, and not point out that its history is unique. It came into being two hundred and fifty years ago last summer, in an upper room of the Town House, and it was not only an unwelcome but a feared and hated newcomer in the town which for fifty years had been growing and strengthening by the doctrines and disciplines of Puritanism. You know the story of the Old South Church, forced by the heavy hand of Andros to shelter the services of our yet homeless Chapel. It was an outpost of the Established Church of the realm, but in Boston it found itself nonconformist and dissenting. It suffered indignities and despite. Fightings without and feuds within indeed there were. Theological and political battles and personal bickerings must have disturbed too often the peace and Christian temper of its congregation. Only the steadfast high intent of its successive leaders and adherents could have brought it with varying fortunes through six decades, to the hour when it not only desired but achieved this church, the beauty and stability of which testify to the substance, the taste, and the religious feeling of those who built it.

The thing to remember about the beginnings of King's Chapel is that, established as it was against the will of a stubborn community, and in that community's eyes representing tyranny in government and tyranny in religion, it

made the first contribution to the development of that religious liberty which has been a glory of America.

When the tide of Revolution swirled around these walls, it swept away the Rector, the records, the plate and most of the parishioners. Several years passed before a new life began. Then people came again to worship and gathered about James Freeman, whose leadership took the church once more into a lonely way. For, by revising the Book of Common Prayer, although neither minister nor people were desirous of so doing, King's Chapel shut itself off forever from the benefits of episcopacy. James Freeman received ordination at the hands of his own people, and the church in becoming what Dr. Greenwood liked to call "The First Unitarian Church in America," moved out alone on a new trail.

Inured in its infancy to the hardship of solitariness—forced by circumstances to be self-sufficient, King's Chapel in its youth and maturity and age has rather gloried in its independence. On that trail of Unitarianism, for example, which it took so early, it can be called a leader only in point of *time*. The Congregational churches, which in a later day became so largely Unitarian, never looked hither for direction and King's Chapel never aspired to guide them. From this pulpit the Unitarian position has been frankly maintained, from these pews the Unitarian movement has been generously supported. And yet from the beginning until now, King's Chapel has rejoiced to call itself an independent Christian church.

Shut out now and again in its history from the communion of other Christians, King's Chapel has for decades now—and especially in these later years with the expansion of its noonday ministry—opened its doors and held out its welcoming hands to all sorts and conditions of religious people. I doubt if from any pulpit in the land has the gospel been preached in so great a variety of accents.

The vitality of this old church—surviving tumults and confusions, enduring persecutions and afflictions—must have been fed from an unfailing source. And that I think has been the case. That an honorable and venerable succession of preachers have in this pulpit uttered the word that abideth ever, is very much—but it is by no means the whole story. As a visitor from beyond the sea said here one day, “This feels like a place that has been *prayed* in.” We must never forget that again and again and again human souls have here been lifted out of doubt into the vision of God’s truth, have been sustained in weakness by God’s strength, have been guided in the darkness by God’s light! And over and over, through all these years, lives have been renewed by the mystery of God’s life.

And if the visible presences in this place move us to thanksgiving today, how much more the invisible!

Ministers and people, a company of the faithful gathered from the centuries—in their habit as they lived—soldiers and courtiers and gentle ladies, humble and exalted, servants of the state and upright citizens—the children whose wide eyes here saw heaven open, the husbands and wives whose love was consecrated here, the youths who went out under their country’s flag stalwart in the faith here nourished, the aged whose tired spirits found here a foretaste of Life Everlasting—

“A cloud of witnesses around

Hold us in full survey.”

And as we lift up our hearts in today’s thanksgiving, we are one with them. Essentially it is their religion that is ours—the faith that God lives, that His truth is mighty to prevail, that His power is indestructible, that His love is changeless. That has been the power within every creed and church in history. That has been the secret of vitality in this ancient institution. And that is the power that can strengthen us day by day, to bear our burdens and to do

our duty, and to walk upon the King's highway trodden by the feet of ten thousand times ten thousand. That is the power—and what shall be the implements of our toil and the weapons of our warfare? Why, the same kind of courage and trust and faith which was the glory of this noble company that has gone before us, and which shall be the glory of all who come after us.

*Address at the Service of Thanksgiving*

*November 18, 1936*

*by*

THE RT. REV. HENRY K. SHERRILL, D.D.

*Bishop of Massachusetts*

Two hundred and fifty years from the point of view of European civilization is a comparatively small space of time. In our own history such a period covers a remarkable range of transition and of progress. No one can read the history of King's Chapel without being brought face to face with the discussion of affairs of Church and of State which are warp and woof of our national development and life. The founders of this parish had to meet the problems of religious liberty. The early days of the parish reveal the conviction and the intolerance of the adherents of Puritanism and of the Church of England. At a later time in this place were discussed those questions of Church Order and of theological opinion which are still matters of moment in the Christian Church.

As Bishop of the Episcopal Church in this Diocese, I feel this afternoon upon somewhat delicate ground. Dr. Belknap, writing in the *Centennial* in defence of Mr. Freeman's ordination, referring to Episcopacy, has the following exceedingly euphonious passage, "Then was cut the aspiring comb of prelatical pride: then was undermined the pompous fabrick of hierarchical usurpation: then was pricked the puffed bladder of uninterrupted succession;



while the eye of liberty sparked with joy, and the modest face of primitive, simple, unadulterated Christianity brightened with the smile of a decent, manly, substantial triumph."

On the other side, and about the same time, I note a document excommunicating Mr. Freeman and the parishioners of King's Chapel, signed among others by two predecessors of mine, the Rev. Edward Bass, then Rector of St. Paul's Church, Newburyport, and the Rev. Samuel Parker, Rector of Trinity Church, Boston. In addition, as a former Rector of Trinity Church, I am conscious of the fact that our two parishes were engaged in litigation for many years in regard to the estate of William Price, a matter now happily and profitably settled for a period of over one hundred years. I take heart in the present situation in the realization that Phillips Brooks made an address at the two hundredth anniversary of King's Chapel. I greatly appreciate the courtesy of my friend, your Minister, in asking me to be with you today.

There are those who would treat the controversies of the past in regard to the Faith of the Church and the character of the Church's ministry as matters now to be regarded as of small significance. Ours is an age which deprecates theological discussion as being impractical and theoretical. This lack of emphasis upon theology, however, is not necessarily an evidence of spiritual health. It is far more likely a symptom of religious indifference, because we do not sufficiently care about religion. There are no questions more important than those having to do with the Being and Nature of God, the meaning, the character, the purpose of the ministry of the Master, the significance of the Christian Church as the Body of Christ. When we stress more immediate and tangible objectives, we are prone to forget that the motive power of good works comes from the Faith which we profess. Those questions which

caused the separation of King's Chapel are with us today. They are not theories. To many of us they are matters of deep experience and conviction. We shall get nowhere by minimizing these facts in the happiness of an anniversary. Indeed, I would plead that each of us has convictions born not of prejudice, but as a result of a God-given vision of an aspect of eternal truth. Over a long period of time, due to many causes, it has not been easy to make this life of the spirit real. There is a battle to be waged against the forces of materialism and of selfishness. This battle cannot be won by an uninstructed, unconvinced amiability, but only by the fire of intelligent and consecrated conviction. I do not find fault with our ancestors because these theological questions were matters of great moment to them. Whatever their many limitations, at least they cared. No one can mistake controversy for the quiet of death. The Church must not have a peace which is only reminiscent of the calm of a cemetery.

However, I would not have you think that I come this afternoon advocating controversy. I do plead for deeper conviction on the part of us all to the truth which God has given to us. But conviction and controversy, while often connected, are not by any means necessarily so. The difficulty with our ancestors was not because they had convictions of their own, but because they were intolerant of the convictions of others; and when they had an opportunity, were only too glad to use the forces of law for their own advantage.

Such procedure is as modern as this morning's newspaper. All over the world we are seeing a rebirth of this spirit of persecution and intolerance. So far in this country we have escaped this condition except in scattered localities, but we must be on our guard against any infringement of liberty of faith and of conscience by majorities of any sort whatsoever. It should be possible to have a depth of con-

viction and yet to be able to live in a spirit of brotherhood, of mutual respect and trust with those who may differ from us. The eternal Truth of God is so majestic and so complete that, while holding to that portion of the truth we possess, we should repeat in all humility St. Paul's words, "We know in part. Now we see through a glass darkly." That humility of mind and of heart is inherent in the command, "Thou shalt love thy neighbor as thyself."

But in addition, intolerance has no place, because of the greatness and the number of those things we hold in common. In a world in which all too few believe in the power of God, in the possibility and the actuality of our communion with him, in the high moral challenge of the teachings of the Master, I thank God that from this place for two hundred and fifty years have gone prayers to God, and that here men and women have received inspiration and strength for high and noble living. There are commemorated on your walls the names of many who have been lights of the world in their day, and these are only a small part of that great company of faithful men and women who have worshipped and served in this Church. For these lives all lovers of Truth and of Righteousness join in thanksgiving to God. In this confusing and confused modern world, when the issues of life and of death hang in the balance, there must be co-operation and understanding between all those who fight on the side of the Living God. The peace of the world, opportunity and justice for all, irrespective of race or of nationality or of color—these objectives, to mention only two among many, will be obtained only through united and determined effort. So, my friends, we may look forward to the years which lie ahead filled as they must and will be with opportunities of high adventure and service.

The recent history of King's Chapel bears out this promise of the future. The Minister and people have

given unmistakable evidence of their broad and cooperative spirit. For a number of years clergymen of many communions have been invited to preach from this pulpit, to testify in the heart of this city, amidst the hurry and bustle of the business world, that God lives and rules and cares. Here is no lessening of conviction on the part of any one. Those who have come here have delivered of course their own messages out of varying backgrounds and experiences, and have each in turn received a cordial and unaffected welcome. Here is a splendid illustration of conviction and of tolerance.

In that spirit I come this afternoon. The friendship of both the Dr. Perkinses I value highly. On the rolls of the church are the names of many close friends. You can hardly expect, indeed it would not be complimentary to you, that I should rejoice that the separation took place so long ago. My prayer is that God's blessing may rest upon you, and that sometime, in God's providence, there may be one shepherd and one fold.

*Address at the Service of Thanksgiving*

*November 18, 1936*

*by the REV. CHARLES E. PARK, D.D.*

*First Church in Boston*

In one of his books Mr. Francis Parkman speaks rather critically, not to say disparagingly, of the infant town of Boston—Boston as it was in the latter part of the seventeenth and the early part of the eighteenth centuries. According to him, Boston in those years was a small, secluded ingrowing place, full of faction and party strife, rent with internal quarrels that to the casual onlooker sprang from no sufficient cause. They were quarrels without rhyme or reason, apparently perpetuated more as a social pastime, more to beguile the tedium of existence, than for any legitimate or even intelligible objective.

Right there is the great disability that hangs like a cloud over the early history of our city: its real motives, its burning issues, its ambitions and purposes are so unintelligible, to the modern popular mind. We may reasonably doubt if there is anywhere a city whose early history requires for its proper understanding so well-informed a sympathy or so specialized a knowledge, as Boston requires. For Boston was no mere fishing village, like the Popham colony; it was no mere hazard of new fortunes, like Jamestown; it was no settlement of poor debtors, like more than one of the Georgia plantations; and it was no mere trading post, like New York.

If the popular mind, reading about Boston, is amazed to see loyalties so passionately espoused, prerogatives so jealously guarded, opinions so intensely held, it is simply because the popular mind has not taken the trouble to inform itself, and does not know what Boston was, or what Boston was trying to do. And the worst of it is that this whole group of ambitions and objectives, hopes and purposes that made up the animating motive of early Boston, are so obsolete today, so utterly foreign to our modern interests, that it is an almost hopeless task to revivify the old issues, or to enlighten the popular mind, or to insinuate into its judgments any adequate element of sympathetic understanding. Poor old Boston seems to be doomed to an eternity of unmerited ridicule and superficial misjudgment.

Even if there were the ability, there is no time to undertake the well-nigh hopeless task of vindicating Boston's early behavior. Let it suffice to draw a brief parallel which may at least indicate the direction that such a sympathetic understanding of our history must follow. One of our familiar slogans is: Keep politics out of our schools. We know what happens when politics get control of our public schools—the favoritism, the patronage, the payment of



political debts, and the resulting inefficiency. And we know also that the only two ways of avoiding the evils of a politically controlled public school system are, to organize private schools, or else to keep politics in the hands of the right people.

Our public schools are no more important to us than their churches were to our Puritan ancestors. And the evils of which we complain when politics control our schools are precisely the evils of which they complained when politics controlled the administration of their churches. To avoid these evils, they had the same two methods that we have: that is to say, they could either organize private churches, unofficial or separated churches, as they called them; or they could keep politics in the hands of the right sort of people. The private, unofficial, separated church did not appeal to them. In the first place, it was illegal; in the second place, they were loyal Englishmen; they did not want to detach themselves from their country, or from any of their country's institutions.

This left only one method by which they could hope to shield their churches from the evils of political control. They must somehow put politics into the hands of decent people and keep them there. And it was for this definite purpose that the Puritan settlers of Boston came to New England in 1630. In this unspoiled wilderness, on land that had been granted to them by royal charter, protected from the entrenched political practices of Old England by 3,000 blessed miles of stormy ocean, they proposed to establish their pure church, and to enclose that pure church within a political fabric whose control would always remain in the hands of church members. Such a church would be like a precious jewel in a fair white casket. It need never fear contamination from its political container, because that container would be in the control of those who valued the purity of the jewel above all earthly things.

Here, then, was their definite purpose, the motive that brought them to these shores, the dream that engrossed their thoughts and guided their actions. There is hardly a detail in their history, hardly a trait in their character, hardly an item in their supposedly narrow, bigoted, fanatical, unjust conduct that cannot be understood and vindicated just by remembering what they were and what they were trying to do here in the Massachusetts Bay. And unless we are willing to remember what they were and what they were trying to do, we would much better refrain from ridicule and misjudgment.

During these last eight or ten years we have been struggling through a pretty dense jungle of tercentenary celebrations. Plymouth began the orgy in 1920. Then we had Salem and Dorchester; then the city of Boston, and the 1630 churches of Boston and Watertown; then the early first churches of Roxbury, Lancaster, Cambridge, Hingham, Concord, and others too numerous to mention. And it is only two months ago that we spent an unforgettable forenoon in the rain of the great Tercentenary theater, and were thrilled and uplifted by the majestic impressiveness of the Harvard celebration.

These observances, and of course there are still plenty to come, are for a number of reasons profoundly welcome and profitable. For one thing, they give us occasion to look back from a safe point of vantage upon our own past, and to study our own beginnings, and to understand so far as we may the forces, the passions, the discontents, the aspirations, the hopes and ideals that were set at work here a long time ago, and that from New England have spread all over our great country. Such a backward look cannot fail to bring our present into a truer focus and make it more intelligible.

For another thing, these celebrations lay a valuable emphasis on one aspect of our life that is still something

of a novelty with us, and that needs more attention than we have as yet learned to give it: and that is, its continuity. Our sense of continuity here in America is embryonic; it needs to be developed. We live, as all young nations do, in the present, forgetting the past, ignoring the future. We have still to learn that the present is a fragment of eternity, and cannot be safely wrenched out of its context in eternity; that every present moment takes from the past and gives to the future. To observe an anniversary, and especially this anniversary, can hardly fail to remind us of the continuity of life. After all, three hundred years are only three centuries; but two hundred and fifty years are one quarter of a millennium; they derive an added significance just because they bring that larger unit of time into the range of our thought; they invite us to measure our history in the terms of millenniums instead of mere centuries; and to that extent they lay a greater emphasis on the thought of our life's continuity.

For another thing, these celebrations throw up into prominence the unsuspected forces which were at work in our beginnings. They reveal the inconsistencies of which our ancestors were guilty, the mistakes they made, the opportunities they blundered into, the ironies in which they involved themselves, the conflicting loyalties, the surprises to which they had to adjust themselves—climate, topography, isolation, freedom, self-reliance, distance from home, responsibility—all these subtle influences unforeseen by them, working profoundly on their spiritual texture, molding them to capacities and destinies they never dreamed would be theirs:—it is a sobering and a chastening discipline to review the story. We can see now how in-the-dark they were working, how in-the-dark building better than they knew, how in-the-dark following that single flickering star of conscience and obedience to what they believed was God's will, how in-the-dark they were

being led to something beyond their wildest dreams of success. And it occurs to us that perhaps the same unsuspected forces are at work in us, and the same star is offering us its guidance into an unknown future.

But you will agree that the sweetest and most intimate service that such an anniversary renders is the opportunity it gives to lay aside once for all the old animosities, and to realize that by the happiest irony of fate the old disagreements have been replaced by the warmest kind of friendship. Two hundred and fifty years ago the churches of the New England order, that is to say, the North Church, the South Church, and the First Church, were terrified, to put it mildly, by the coming of the Royal Chapel. Of course they could not help themselves. The Puritan Commonwealth had come to an end. The Charter with its privilege of self-government had been revoked. The Colony had been transformed into a Province. And the royal governor had come with the King's explicit command: that a chapel of the Established Church was to have its place among these Boston churches.

They could not help themselves; but neither could they be philosophical. For the coming of King's Chapel meant that right here in Boston was to be established the very danger which they had come to Boston to escape, a church under the political control of the Mother Country. It was a terrible blow. It meant that all their hopes and dreams, all their labor and sacrifice were wasted. We can imagine how high the feeling ran: one side defiant and disdainful; the other side bitter, resentful, and deeply alarmed. It was not exactly a lovely situation.

But thank God for these intervening two hundred and fifty years; for their subtle unseen forces, slowly building up a common ground of interest and sympathy; for their gradual healing and reconciliation; for the quiet unifications they have brought about, binding together in bonds

of mutual confidence and affection elements that at one time were mutually hostile and repellent.

To my mind, there is the sweetest and most precious thing about these anniversaries of ours. They remind us that the divergent streams of two hundred and fifty years ago have been mysteriously guided to flow together and to form a single great river of common effort and common faith and common idealism. They give us occasion to meet together as fellow-laborers in a single enterprise; to look back without passion on the old, unhappy, far-off things; to tell each other, with smiles that are perhaps wistful, perhaps even tearful, that now at last we can understand each other; and to realize that the old fears and suspicions that once upon a time divided us have been displaced by a trust that unites us in the strongest bonds of cooperation and love.

You remember what King Lear says to Cordelia when they were taken prisoners: "Come, let's away to prison. We two will sing like birds in the cage: when thou dost ask me blessing, I'll kneel down, and ask of thee forgiveness." So far as we know, we are not facing any prison; but the two birds in the same cage of earthly circumstance singing God's songs together—surely that is not an unhappy conceit. And if you will enact the part either of King Lear or of Cordelia, we will try to enact the other; and we will ask of each other forgiveness, and give each other our blessing.

*Address at the Service of Thanksgiving*

*November 18, 1936*

*by the REV. VIVIAN T. POMEROY, D.D.*

*First Parish in Milton*

There is a modern play which ends with the sound of church bells coming through the open windows of a house in the country; and one of the characters remarks: "There is the voice of a bygone century." Then the telephone



bell rings and another character remarks: "Ah! And there is the voice of today."

From the old grey tower of this Chapel the bell rings almost every day not only on Sundays, but "at noonday, in the bustle of man's worktime." The tower looks singularly solid and enduring in the midst of the modern buildings, which have sprung up high about it; and, when the bell rings out, the sound rises, oddly moving and separate from the confused din of other calls. The peremptory whistle of the policeman shrills from the cross-roads; the impatient blare of the taxi-driver assails the street; the clink of hurried service is heard in the indispensable drug store at the corner; and everywhere on weekdays there is the busy hum and clang of the city's life. But in the midst of all this tumult the valiant bell of the Chapel rings out daily its ancient call to quiet fellowship and to the offices of praise and prayer.

There are people who, passing by, hear this call to Christian worship and for a moment pay respect to it as to a noble memory; and they feel a faint nostalgia for the grace of days gone by, when men had more time for God; and there are many who do not heed it further, do not follow its bidding here or in any other Christian sanctuary. For they have it in their minds to say: "That bell, jubilant though it sounds, is only the voice of the past, an echo of a vanished age; and it has no real urgency today." And some say this, not because they are the kind of people who have ears only for trivial, mean or mercenary calls, but because their minds are so active with things which do matter to the best life of our time. There are for them so many other bells which are not only more importunate, but are morally more important and seem to signify more for the actual well-being of mankind.

So the question arises: Could we not get along perfectly well without any space for worship and without any

recollection of God in the heart of our present-day life? After all, there is so much around us, so much meeting us everywhere, which proclaims the moral integrity of man and strikes deep notes in our human nature, without any thought of divine sanction and without any obvious reliance upon superhuman power. The present situation of this historic Chapel becomes symbolic.

So much which is by no means unworthy of decent human pride has risen around and above the Chapel tower, where swings the bell. The old sanctuary stands in the midst of so much which is legitimately enterprising and serviceable and necessary and good. By the same token, the institution of Christian worship is surrounded in the world today by much which is not morally base, but morally lofty; for, in spite of all its squalor and misery and grasping villainy, the secular life of our time is marked by a splendor of moral endeavor. Any day in the city there is more goodwill than cruelty, more fidelity than falsehood and more hope than despair; and, in spite of many voices which persistently and insidiously suggest the sheer impossibility of moral life, there are more commanding voices which, without religious accent, suggest the strength and self-supporting character of moral life. So occasionally one wonders: Is religious worship a spiritual luxury with which we can dispense, when we are sufficiently active in loyalty to the human ideal?

Now it is no part of real Christianity to depreciate any secular approaches to excellence, and it is no part of Christian worship to chill the enthusiasm of any good social purpose. With Milton, we "could not praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and sees her adversary, but slinks out of the race, where that immortal garland is to be run for, not without dust and heat." Nevertheless, we shall affirm that it is nothing less than the worship of God which pre-

serves the human ideal. For the root of all courageous and noble endeavor is not in any ethical rationalism, necessary though the rational intellect is as an instrument and guide for all human purposes. The root of our human endeavor is in the profound feeling that the moral life is somehow worthwhile because of the eternal values implied in it.

The proof of this affirmation is not peculiar to religion. It is found in all great poetry, in all imaginative art worthy to endure, and also in those moments, known to every one of us, when life is distilled to an exquisite and unforgettable loveliness. There are and always will be spiritual hungers in humanity which are never met by anything which humanity by itself can supply—not even a completely humanitarian humanity, living comfortably, intelligently and harmoniously in a transformed world. The very things in human history and achievement which call forth our deepest homage are things only made possible by the reaches of the human spirit beyond the boundaries to which ethical rationalism would confine us. There is a supreme motive of life which draws its strength from ampler spaces than self-existent humanity itself can provide.

This is what the medieval Catholic, the Puritan, and those who built this Chapel, deeply knew. In some ways their moral outlook was more restricted than ours, inasmuch as they could not see some just and humane and glorious things concerning human life which now are visible to us; but they had a consciousness of God through their vivid belief in the imperishable values enshrined within our mortality; and without those values, which lie beyond the reach of any critical analysis, all other values become strangely precarious and dim. The spiritual Reality may be called by other names; but once take the feeling of the Eternal completely out of our common life, and you have extinguished the flame by which the best service of man,

directly or indirectly, is guided; you have slipped a subtle poison into the wine of human love; you have silenced the great soundless Call which bestows dignity upon our smallest errands.

It is true enough that many people seem to get along pretty well without any kind of religious worship, in churches or elsewhere, as many also get along without any acquaintance with great music, great literature or moments of rare and indefinable happiness. But surely for such people there is an unacknowledged spiritual momentum in life, because other people, in generations past and today, have remembered the attitude of worship and in humility have lifted their faces to the Most High.

And this is why the old bell rings. It rings not with a note of the past, but with a note which transcends the changes of Time, as a poet of democracy heard it:

"High in my chamber I hear the deep bells chime. . . .

The thoughts of them who gather the generations into the great fold;

Through whose hearts the trampling millions pass—as surely indeed as through city streets;

The thoughts of them through whose hearts the weary exiles, the prisoners of time, pass, liberating their souls in prayer till the air is charged with lightning. . . .

High in my chamber I hear the deep Bell chime.

Softly, softly up through the universe,

The great undertone."

*Noonday Sermon November 19, 1936*

*by the REV. C. LESLIE GLENN*

*Rector of Christ Church in Cambridge*

"OF GREAT CONSEQUENCE TO THE INTEREST OF  
CHRISTIANITY"

It is often said that Christ Church in Cambridge was organized for the convenience of the wealthy Cambridge

Tories who had no church nearer than King's Chapel, Boston, then eight or ten miles away by road.

The inconvenience of coming here to worship was explained very movingly in the letter addressed to the Society for the Propagation of the Gospel in Foreign Parts: "We humbly beg leave to represent to the Society the difficulties we labor under in regard to the means of public worship. There is no church nearer to us than Boston, which is from some of us eight, from others ten and twelve miles distant, unless, for shortening the way, we submit to the inconvenience of crossing a large ferry, which in stormy weather, and in the winter season especially, is very troublesome and sometimes impracticable. The Society will easily conceive the difficulty of conveying whole families to a place of worship at such a distance, and attended by such obstructions."

This letter was signed by members of King's Chapel living in Cambridge, but was inspired and drawn up largely by the Rev. Dr. Caner, the Rector of King's Chapel.

Christ Church, therefore, was a branch of King's Chapel, a mission for some of its widely scattered communicants. But convenience was not the only motive for its establishment. Dr. Caner had another purpose in his mind which is mentioned in one phrase, almost incidentally. He wants the church in Cambridge to remedy the difficulty of travel "besides providing for the young Gentlemen who are students at the college there, many of whom, as they have been brought up in the Church of England, are desirous of attending the worship of it."

He makes this even more explicit in a letter to the Archbishop of Canterbury in 1759. He writes, "I should not have taken the Liberty of asking your Grace's interest in favor of it, if I did not apprehend a Mission in that place to be of great consequence to the interest of Christianity in general, as well as to that of the Church of England in



particular. The College, my Lord, is placed in that town; it is the only seminary of Learning for this Province. Socinianism, Deism, and other bad principles find too much countenance among us. To prevent these and the like errors from poisoning the fountain of education, it will undoubtedly be of great service to erect a Church there, agreeable to the desire of many of the inhabitants; and to entrust the conduct of it with a gentleman, who by his doctrine and good example may give a right turn to the Youth who are educated there."

There is the real reason. His parishioners may write of convenience as the main motive; Dr. Caner writes of opportunity in the University town. Christ Church and King's Chapel were two separate parishes formed not by a process of bifurcation, like the amoeba, because the original parish had grown large and unwieldy; but formed by a process that cannot be described in physical terms. It was a movement of the Spirit. The Spirit said long ago, "Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

Dr. Caner, the Rector of King's Chapel in 1759, said in effect, "Separate me the Parishioners in Cambridge for the work that needs to be done there." Christ Church is not a sister church to King's Chapel, started by necessity and the hardships of travel, but is proud to be a daughter church, started by missionary enthusiasm and a statesman-like grasp of the place where opportunity lay.

"The College, my Lord, is placed in that town." The families of King's Chapel in the eighteenth century knew that their young men were in Cambridge and that it was necessary to try "to give a right turn" to them. Over a century before, the College had been placed in Cambridge (then Newtowne) because the minister of the local parish, Thomas Shepard, was a man of outstanding character and

ability in the colony. The College had to be near the Church then, and now the Church must be near the College. Nobody in the first two centuries of Harvard's history had any idea that Church and College could be separate.

So it is my happy privilege to come to you on your anniversary to report for the daughter church. I know that we are now distinct churches belonging to different denominations; that some might say it was purely fanciful to suppose that we had anything in common. But I should like to insist that we are still the same church in a deeper sense, belonging to the great Universal Church; and therefore, we in Cambridge may be permitted to claim this relationship to you, if only to express our great debt.

There is, in the archives of Christ Church, a torn piece of paper on which is written the list of students who attended Christ Church in 1804. Three of these men became senators, two were well-known historians, and others gained distinction in other ways. The imagination can see lists now lost, from other years, and picture the constant stream of young men going through the church you started in Cambridge.

In the middle of the last century, in the days when Darwinism was first heard of in America, there was a great deal of confusion in men's minds, and especially among students, on religious questions. Those were the days when Professor George Bond was Senior Warden of Christ Church. He was America's foremost astronomer, the founder of the Harvard Observatory. One young man, named William Reed Huntington, said he would go to Christ Church if Professor Bond could believe that there could be no real conflict; if that great scientist could say his prayers. William Reed Huntington later became one of the foremost clergymen of the country.

Later Bishop Lawrence came to Cambridge and has often said with what keen pleasure he looks back on those

days of climbing endless dormitory stairs. Theodore Roosevelt taught in the church school and was put out in his senior year after three and one-half years of teaching, because he was not orthodox enough for the Rector. Again, we think of Philip Rhinelander, who became Bishop of Pennsylvania and who, in the days when he was Assistant at Christ Church, used to gather a group of men in his study every Sunday night for talk. At the end they always sang hymns and the last hymn was always, "Till the earth shall be filled with the glory of God as the waters cover the sea." Mrs. Rhinelander says that she always knew when the meeting was going to break up because they sang that hymn and went out with those words. Many of those young men have gone out into the world with those words and I have met them all over the United States, working with some of the vision which they got from Bishop Rhinelander, "Till the earth shall be filled with the glory of God as the waters cover the sea."

A great company passes before my eyes, those I know about and those of whom all record has been lost, who were influenced by Christ Church because King's Chapel knew what was "of great consequence to the interest of Christianity."

If the two buildings could talk, I wonder what they would say? They were both built by the same architect, Peter Harrison, who is supposed to have been trained in the office of Sir James Gibbs in London. Gibbs was the architect of St. Martin's-in-the-Fields at Trafalgar Square, and it is possible to see a distinct similarity between that church, "The Parish Church of the British Empire," and King's Chapel.

King's Chapel and Christ Church are in the eighteenth century classical style which was brought from Italy by Sir Christopher Wren and the other architects who rebuilt London after the Great Fire. The style is symmetrical,

restrained and dignified. Those who don't like it might say it is a fitting monument to eighteenth century Deism. It is cold and formal. Those of us who worship in these two churches love this architecture and we must often think that however balanced and calm it may seem, the history of the two parishes has been anything but calm.

Perhaps the architecture is necessary to correct the turbulent life that has gone on inside it. Christ Church was nearly destroyed by the Revolution and by the play of passions which divided men at that time. After the Revolution both churches were engaged in that sordid but amusing struggle over the Communion silver, originally given to King's Chapel in 1694 by Their Majesties King William and Queen Mary. It was given by King's Chapel to Christ Church when a new Governor brought new silver from a later sovereign. In those days they did not have the same regard for antiques that we have and King's Chapel was glad to give its older silver to the "Church in the country," retaining the newer and more fashionable silver. Then, during the Revolution the silver was entrusted to the Rector of Trinity Church for safe-keeping. After the war both churches claimed it and the Rector of Trinity Church insisted that it go to Christ Church.

Later, there was to come a time in the history of Christ Church when it was strongly influenced by the Oxford Movement of 1845; when the placing of a cross on the tower was an occasion for scandal to all the inhabitants of Cambridge and when one of the leading ministers said that the greatest service that could be done to Christianity would be to burn down that building.

If the history of the mother church has been calmer, it has, nevertheless, had some element of strife in it, as has the history of all live parishes. Therefore, we rejoice in this quiet, classical architecture which must ever remind us that no matter what we do in our busy and fretful

human way, God reigns quietly over it all; that through all the movements that have seemed to threaten the Church—Darwinism, Materialism, Humanism, various political cults like Fascism and Communism—through all those, God's purposes remain the same, quiet and enduring as the design of these churches.

In this pervading calmness one gets a sense of what is meant by the intellectual love of God. Here one feels God's strength. And as the daughter church brings her love and congratulations to the mother, it is our heartfelt prayer together that they may continue to witness through the years, "Till the earth shall be filled with the glory of God as the waters cover the sea."

*Noonday Sermon*

*November 20, 1936*

*by the REV. LOUIS C. CORNISH, D.D.*

*President, American Unitarian Association*

"There be some who have left a name behind them, and whose name is sweet, and there are some who have no memorial, who are perished as though they had never been."

Upon this anniversary we bring to King's Chapel the greeting of the Unitarian churches of the United States and Canada. And it is most fitting that we should do so. Members of this church were among the founders of our Association. Its laymen and ministers almost continuously have been members of our Directorate. Since the beginning of the Association in 1825, the Chapel has given generously to found new centers of liberal religious influence in places where there were none. It has generously supported our every cooperative undertaking. In your strength all our churches have been made stronger. Very gratefully do we bring to you today our congratulations on your notable achievements through two and a half cen-



turies. We bring you also our prayerful hope for even greater achievements in the centuries that are to come. I have spoken these words as the President of the American Unitarian Association.

I am now moved to speak more personally. Forty years ago I abandoned my plan to enter the Christian ministry, because I no longer believed the creeds of the Church in which I had been brought up. Then I began attending worship here. I found reverence and beauty, and strong and fearless preaching, with no attempt to confine religious truths within a creed. I became a Unitarian, and here, thirty-eight years ago, together with five other young men, I was ordained to the Christian ministry. It was here that Mrs. Cornish and I were married. We are members of this church.

Because of my deep personal indebtedness to the Chapel and my gratitude for all it has meant to me, it may interest you on this occasion to know what aspect of its varied life has most appealed to me. It is to be remembered that there are a bewildering number of aspects to choose from. We look down a long perspective of two and a half centuries of public service. We remember events and we remember individual people. Men and women of wide influence in this vicinity and throughout New England have been members of this church. This was true in the later provincial days and has also been true through our whole national life. Our written annals constitute a richly stored treasure house. You observe that we have indeed a bewildering number of aspects in the life of the Chapel to choose from.

Perhaps I can best introduce my message by being a little whimsical. More than once I have heard our beloved neighbor, the Rev. Francis G. Peabody, tell how he used to imagine things in this church when he was a little boy. He sat in the family pew while his father preached.

It may be that he even lay down in the pew, for he relates how he stared up at the ceiling and ran imaginary horse-races on its broad expanse. In and out his horses went among the tops of the pillars and round and round and round. What a pleasant game this was to occupy a little boy's fancy! How interesting it would be if all we grown-up children who worship here could reveal with equal candor our own imaginings when we come to King's Chapel! I testify that sitting within these storied walls and looking upon these venerated tablets I feel the force of my text, "There are some who have no memorial, who are perished as though they had never been." Those who have left no memorial are always beckoning me in some half-mystical way. They throng upon me commanding my remembrance. What indeed of the thousands and thousands of men and women who have worshipped here and gone their way and left no memorial? They form a vast company, and in numbers they far exceed all the members of this church who have ever been recorded. We can discern them dimly, a very long procession of them. Taken together these unnumbered people are like the stream of life eddying around this Chapel and then gliding on into the unknown.

Let us together remember these people for a little. We begin with the hundreds of people who of late years have thronged the Chapel on Christmas Eve. Upon this high festival life surges into the Chapel, and then slips away again. Many individuals come who have never been here before and perhaps will never come again. Hereabouts we have the largest body of university students of any city in the country. Many who come on Christmas Eve are students. In several distant parts of the country I have met people who remember the Christmas Eve service in King's Chapel as a unique and precious experience, something of surpassing worth and beauty.

Let us recall a few special occasions in the unremembered past. What of the hundreds of people who attended the funeral of Charles Sumner, and the memorial services held for the young men who fell in the Civil War, whose names are recorded on a tablet by the doorway? What of the hundreds who attended memorial services for Abraham Lincoln? What of the hundreds who crowded this church when the Relief Commission started for Transylvania in 1920? These and other groups are summoned before us by the magic of our Anniversary. Yet all of them are but links in the endless chain. Many, many groups are wholly forgotten. There is no record of them. Except for our imagining they are as if they had never been.

If only we could follow them it would be deeply interesting to know what the Chapel gave them. Fortunately I can tell you of certain of these people. An American woman married and went to Scotland. From there she voyaged over the sea with her son in order that she and the young man might together partake of the communion here in King's Chapel. I could disclose something of the idealism and urge which brought about this incident; but it must suffice that the reasons were dominant enough to bring them from Scotland to this country and to take them back again. There was no record, no mention in any paper, no writing. This just happened.

Again, a young man asked me to be a witness to his baptism here in the Chapel on a weekday afternoon. He was not a member of this church, yet he selected it. Dr. Brown baptized him. I am not sure that this baptism was even recorded. For the young man it was an act of consecration. I kept in touch with him until his death some years ago. His baptism was one of the supreme occasions of his life.

In the days immediately following the World War a young man came to me just after he returned from France.

He had been through all the mire and wrack of the war. He had returned to find his parents dead, his home disrupted. He must reorient his life. Would I come to the Chapel with him, and with him alone have the communion service? We had the service together alone, and then the young man went out to take up again his broken life. I have seen him occasionally in another state. Deep beneath his absorption in his present affairs is the memory of that communion service.

These are challenging human experiences, and for our purpose they are deeply symbolic. They are typical of thousands of happenings here at this corner, here in this old stone church, and in its wooden predecessor, for two hundred and fifty years. And these happenings were of the very stuff of which life is made, they were momentous to the individuals. Continuously the stream of human life has touched this high and holy place.

Think of the total of these experiences. Since the first Chapel was built there have been very few hours night and day when some one has not been passing this corner for these two and a half centuries. Through the years, thousands, even millions, of these passers-by have entered these doors, have felt the power of prayer and exhortation, and have gone their way, leaving no memorial. What of the slaves who worshipped here before our Massachusetts slavery was abolished in 1796? What of the French-Canadian refugees from Grand Pre who were quartered here in Boston? What of the Tory worthies, loyal to the King, who worshipped here, and fled the city when it was taken by the Colonials?

Curious is it not how objectionable the Chapel has seemed to many people? It was not loved by the Puritans who detested and feared its liturgy. It was not loved by the Patriots who knew it as the spiritual home of many Tories. It was not loved by our very conservative and

orthodox friends when it was the first church in this country to take the name Unitarian. Nor is it loved today by some of our fundamentalist neighbors who look upon its preaching as disruptive and dangerous.

True, the tide of life through the years has ebbed and flowed; but always, since 1686, it has ebbed and flowed continuously around this church. Continuously the Chapel has served both its remembered thousands and its tens of thousands who have left no memorial, and so it is destined to continue to minister.

I am very solicitous that you should feel the majesty and the mystery of this continuity of ministry to unknown people. Let me therefore somewhat abruptly change my approach to the theme.

Have you ever pondered the romance of the oldest lighthouse in this country? Today our long coastline is dotted with lighthouses, but it was only in 1706 that the first regular light was erected, thirty years after this church was founded. It has been a neighbor of King's Chapel for two hundred and twenty years. Every vessel that has entered this port through that entire time has passed Boston Light. Small ships and big ships, sailing ships and steamers, coastwise vessels and ocean-going craft have passed it, and then gone on to all parts of the seven seas; and without interruption this has been going on for eighty thousand nights. There have been fogs and storms. Great seas have battered against the lighthouse. Again, in the calm blue of early evening and of dawn, it has been transformed into a miracle of beauty. And through eighty thousand nights it has continued its ministration.

In some such impersonal way as this, for two hundred and fifty years the Chapel has continued its ministration, and in some way similar to the sailing ships, men have sighted this holy place and then have voyaged on and on into the unknown.



"All these beholding as in a mirror the glory of God are transformed from glory unto glory." All these who have worshipped here with unveiled faces have seen something of the sublime beauty of the light which never was on land or sea. They have felt something of the power that transcends all our understanding. Their souls have been strengthened and their courage has been renewed and they have fared forth again upon life's endless quest. May the light of God lighten them upon their way!

*The Anniversary Sermon*

*November 22, 1936*

*by the* REV. PALFREY PERKINS, D.D.

"Every one who has become a disciple unto the kingdom of heaven is like unto a man that is an householder, who bringeth forth out of his treasure things new and things old."—Matthew 13: 52.

We are come to the end of our festival of remembrance. During these anniversary days we have been commemorating and celebrating a religious life which for two hundred and fifty years has had its center in this place. We have greatly rejoiced in the beneficent work which from generation to generation this church has done in the community. We have proudly and happily recalled the long procession of ministers—wise and devout—who have dedicated themselves to the service of this church, and of laymen and women—generous and loyal and equally dedicated. At the noonday service on Friday, Dr. Cornish touchingly reminded us of the great cloud of witnesses, countless in number, who within these walls have glimpsed the heavenly vision, then have gone forth and were not disobedient unto it. On Wednesday afternoon a great company of us gathered here and gave thanks for King's Chapel and for all that it has meant through its two centuries and a half.

We have been on a high place, and it has been good for us to be here—good for us and good for this community. For by an anniversary like this the ties binding us to one another are subtly strengthened and the affection and devotion lavished on the old church are intensified and deepened. And at an anniversary like this the community hears a noble story and is reminded of the changeless permanence of those realities, faith in which has made that noble story possible.

However, no more than the favored disciples could abide on the Mount of Transfiguration, can we remain on this exalted plane of remembrance. There is work to do. There is tomorrow to meet. Life goes on. So in this Anniversary Sermon, I must turn away from the past to the present and the future, from the glories of days gone by to the glory that may be in the days to come.

“A man that is an householder, who bringeth forth out of his treasure things new and things old.” Here is one of those parables in a phrase, so characteristic and so frequent in the utterances of Jesus. And it is a quite perfect example of that realism by which he brought truth home to his contemporaries, and not only to them but to people of all later time. To every one who heard him speak these words there must have come vividly a picture of everyday familiarity. Here was the householder—like any one of them—opening his cupboard to find fare with which to spread his hospitable but simple board, and taking out things old and things new. There was parched corn, the rice, the dried fruits, the honey and the long-kept wine; and there was new milk, the ripe figs and olives, and the fresh lentils. And when the meal was finished, and the board cleared and the friendly talk went on, again the householder brought forth from the treasury of his mind and heart “things old,” talks of long ago, memories of dear old times, legend and tradition and anecdote and

“things new”—topics of the day, political argument, bits of current gossip and the latest news.

It is unnecessary to emphasize how intimately true all this is of us—how in our entertainment of guests we too bring forth things old and things new. But I would remind you that beneath this comparatively trivial commonplace of our daily lives lies hidden a profound truth. And this truth is not only apt and to the point in an Anniversary Sermon, but it is of the utmost importance and significance for our particular day and generation. Indeed, it has perhaps never been more necessary than it is right now to appreciate the deep meaning of the fact that all truth, all thought, all love, all beauty, all good, all life are made up of things old and things new.

We live in a time not of easy but of violent transition; a time oppressed by dark doubts and fears; a time of destruction and of construction. And as the minds of men face the present and the future, it is easy to divide them roughly as conservative and radical. For the conservatives, the sanctity of Truth is vested in its age. To them the past seems a time of blessedness because all that was done in it was right, and old ideas and ideals, because they are old, are therefore good. These are the “regulars” in politics, the upholders of the social and economic *status quo*, the classicists in literature, and the orthodox in religion. For the radicals, on the other hand, too often the sole sanctity of Truth rests in its novelty. They see the past only as a dead weight which a living world must cast off. To them any idea or ideal or principle which is old is therefore bad and wrong. They are obsessed with the necessity of being modern. These are the free-lances in politics, they who would turn the economic system and the social order upside down, the experimenters in literature, and the heretics in religion.

The conservative then, with a confidence which is, I fear,

unfounded, as he faces the world of today and the unknown tomorrow, brings forth "things old." He says in effect, "After this turmoil and confusion we shall settle down and take up the good old life. The old ways and institutions and thoughts will come into their own again."

And the radical, with confidence equally insecure, brings forth, in these troublous times, "things new." "The old order," says he, "is absolutely and irrevocably at an end. In the future there will be no place whatever for old institutions or old thoughts. Every old way or theory, in politics and economics and society, we ruthlessly discard. A new era, utterly cut off from the past has begun."

Now between these two, if the teaching of Jesus be heeded and followed, there ought to stand the man who, like the householder, "brings forth out of his treasure things new and things old." The same darkness falls over him and clouds his vision of the future. And he says, "*No*—never again shall we have our old world just as it was. *Yes*—indeed a new era has begun. *But* there are certain ideals and ideas, certain sanctities and spiritual possessions which, at all cost, we must keep. The new era can promise nothing but chaos and defeat if it casts off the centuries-old accumulation of the values of life. 'All the good the Past hath had' must remain—away with its evils and good riddance! All the good the Future holds must be seized upon and its evils spurned."

That was really Jesus' own attitude as we trace it in the Gospels. How generous and reverent he was toward the Past! With his new and surprising ideas, with the startling freshness of his thought, he was never a reckless iconoclast. The long and sacred tradition of Israel and its spirit, his people's consciousness of Jehovah's continual guidance and protection—these "things old" he never cast away. It may even be said that his purpose was to fill these very things with a new spirit, to vitalize the faltering body

of Judaism, to uncover for men undreamed-of possibilities in their body of law and prophecy. The God of his fathers was his God—but a far more wonderful guide and friend and father than they ever knew him to be. Out of his own treasure Jesus brought forth things old—yes, “The God of Abraham and Isaac and Jacob,” and things new—yes, “The God of the living, not of the dead”; things old—yes, “The Scribes sit in Moses’ seat, hear ye them,” and things new—yes, “But I say unto you.”

Fifty years ago at the two hundredth anniversary, President Eliot, himself a child of King’s Chapel, said, “This church is a conserver.” It was true then and it is true now, but it is only half the truth. To it should be added the other half, “This church is a creator,” for King’s Chapel brings forth out of its treasure not only “things old,” but “things new.” When in 1785 James Freeman and his congregation revised the Book of Common Prayer, they were conserving one precious inheritance and they were making another. There were in it “things old”—the ancient form, the noble language of praise and prayer sanctified by usage. And there were added “things new”—a new spirit, fresh phrases of devotion and words of worship attuned to changing thought. When Mr. Foote, during his ministry, began a more regular observance of the Christian calendar, instituted special services and a weekday service, and sought to bind King’s Chapel more closely to the great historic church, he was bringing forth out of his treasure things new and things old. When, in these latter years, this church has opened its doors daily from October to May, invited to its pulpit preachers of all denominations, and welcomed the whole community to noonday worship, it has not only conserved its traditions but newly created a vital ministry to all people.

The significance of the profound truth of Jesus’ little parable about “things new and things old” is nowhere more



apparent than in religious life and thought. Here as elsewhere one finds opinion divided between conservatives and radicals. There are two general theories from which these opinions spring. One theory sees religion as basic, final, infallible, authoritative. According to this theory the faith once delivered to the saints has been, and must be, preserved unchanged through the years. Religion is essentially a sacred deposit in the treasury of the race consisting of "things old." The Holy Church throughout all the world is the one change-defying institution. Its revelation is "everywhere for every one, one and the same." And concerning that revelation, men and women have no liberty of judgment. They must either accept it as the truth, or reject it as falsehood.

The other theory is that religion is just an experience in the mind and heart of the individual. It is utterly detached from the experience of the race. It is quite independent of any tradition, dogma or institution. Today there are people—even preachers—in liberal churches who say, "Christianity is dying—let it die," or "God is a word which enlightened people must eliminate from their vocabulary." These people have nothing old in their treasure. They have thrown it all away. They have no sense of indebtedness to the past. So detached from tradition is what they call their religion that it ceases to be religion.

Between these two ways of thinking about religion runs the *Via Media*—a way we like to call liberal, the way which has been cherished for generations in this church. The true liberal Christian, in gratitude and humility, "brings forth out of his treasure things old." There is the long beautiful story of the saintliness and devotion of ten thousand times ten thousand; there is that faith in the Unseen which has survived innumerable catastrophes and disasters; there are dear customs, hallowed by the usage of centuries; there are even names and symbols which, though

they have quite new meanings for this generation, have been precious to all the generations gone. These he brings forth. And with them, in equal humility and reverence, he "brings forth out of his treasure things new"—clear and reasonable and independent religious opinions, an undaunted courage in theological speculation, an unfettered liberty of conscience, and a fearless, dominant desire for Truth.

Of course, the supreme authority of religion is found within your soul and mine. But behind that supreme authority lies the whole experience of the race. It never can be utterly new and original. Each human impulse, aspiration, and hope of today echoes and responds to the experience of a long past. To be sure, certain aspects of that experience change because they must. Even of the Holy Catholic Church that is true. Think of it as the Apostolic Church, and then ask yourself frankly whether St. Peter would be at home under the dome of the great church at Rome which bears his name. Would he not feel strange amid its glories—and were he to preach there from his heart, might he not be in danger of a heresy trial?

No institution that is alive can be the same from age to age. The story of every living city is typified in the story of this corner where our church still stands. Its visible aspect changes almost beyond recognition in the course of centuries, but the invisible reality remains. It is the story as well of every living faith. If, in every aspect, faith remained the same through the generations, it would not live but die. There in the chancel, on the tablet sent hither from England in 1696, are the words of the Apostle's Creed. Those words we no longer repeat. But there the creed stands—the symbol of a faith and hope and trust infinitely grander than the words of any century could possibly express or compass. Here on this corner stands this church—beautiful in its rich simplicity and balanced sym-

metry. About it rise the buildings and roars the life of a modern city. Its thoughts and its ways are not the same as in the seventeenth and eighteenth centuries when it was an Anglican church, but enshrined in this quiet sanctuary is essential faith in the eternal reality of God, in the supreme beauty and power of Jesus Christ, and in the ceaseless helpfulness of the Holy Spirit, which has given strength and joy and peace to all its worshippers for two hundred and fifty years.

All the more because our faith and experience are not literal and dogmatic, but rather ideal and spiritual, we are able to interpret the faith and experience of the men and women who through the years have loved this ancient church. What we inherit is not their way of seeing the Truth and doing the Right, but the Truth and Right at the heart of all they saw and did.

Compared with the history of the race, this church is a thing of yesterday only. And yet that whole history of the race is written in every heart under this roof today. We look within and find there living epistles—the instincts and aspirations and faiths that have inspired and sustained countless generations of men and women.

“Before Abraham was, I am,” said Jesus. Every one of us can say the same thing. Think of this spiritual nature of ours. It is nothing new, nothing uniquely our own. It is the birthright of all the sons of men. By equal right, it belonged to the men who built this place in which to meet for common prayer, and still further back, to those who gathered for worship in the east end of the Town House in June, 1686. So it belonged also, in yet older times, as to their fathers who had raised cathedrals and parish churches in the shires and villages of old England. It was the birthright of the builders and rebuilders of Rome, and of the ancient folk who left mysterious Stonehenge for us to wonder at. And it dwelt in the heart of

the man or woman who, in some little clearing in the wilderness of an early world, put an offering on the altar in memory of a departed ancestor. When you and I bow in worship and feel the impulse of religious aspiration, we are bringing forth out of our treasure things new and things old.

And so it has been good for us this week to look back into the past. Those who have made this church a living organism were faithful in their work and strong in their faith in each generation. They stood for the old things. For instance, they stood for Right, which is older than any creed; for Conscience, which is more ancient than the law of Moses; for Love, which antedates the most venerable priesthood. And so they conserved for us moral and spiritual treasures. But they also created new ways of doing the Right, new obediences to Conscience, new expressions and sacraments of Love. The moral and spiritual heirlooms of King's Chapel never preempted room in its treasure for things new. And this church must continue to inspire and create as well as to conserve, proving itself to be that human association more needed than anything else in our distracted times—a living church which constantly brings forth out of its treasure “things old”—permanent and timeless realities, and “things new”—fresh thought, surprising truth, and new light for a new world.

As we start forward from this milestone, where we have paused in retrospect, our first and last resolution must be that as conservers and inspirers in our turn we, like those who have gone before, must seek Christ and the truth he everlastingly shows forth, must in our own way express the love and life of which he was the very incarnation. We must be light-seekers, truth-seekers, God-seekers, bringing forth out of our treasure things new and things old—moving forward in the honorable lines as children who would be worthy of their fathers.

## CHAPTER XXIII.

### KING'S CHAPEL IN MY TIME.

1895-1923

By HOWARD N. BROWN, D.D.

*A Paper read to the Society of King's Chapel*

*Published by request*

At the annual meeting of the Proprietors of King's Chapel held April 15, 1895, the following officers were elected: Wardens, Arthur T. Lyman, Charles P. Curtis; Treasurer, A. Lawrence Lowell; Vestrymen, Philip H. Sears, John W. Wheelwright, Greely S. Curtis, Robert H. Stevenson, A. Lawrence Lowell, Francis C. Lowell, Oscar H. Sampson, Hamilton A. Hill, Ernest Jackson, J. R. Coolidge, Jr.

Of this list of officers elected more than thirty years ago, only three now survive. The transaction of sundry items of business followed this election. It was voted, for one thing, to authorize the Wardens and Vestry to put up a suitable tablet to the memory of the late Oliver Wendell Holmes. The minutes of the meeting then read as follows: "The Senior Warden stated that the Wardens had been in communication with the Rev. Howard N. Brown, of Brookline, with a view to his becoming the minister of this Society, and that that gentleman had given a favorable reply, but wished to have a committee appointed to consider certain alterations in the Liturgy. This correspondence was read to the Proprietors; whereupon 'IT WAS VOTED, that, in ac-





THE CHANCEL, 1938



cordance with the unanimous recommendation of the Wardens and Vestry, the Wardens be instructed to invite the Rev. Howard N. Brown to become the minister of this Society.' "

The letters that were exchanged in consequence of this vote stand in the record as follows:

BOSTON, *April* 15, 1895.

REV. HOWARD N. BROWN.

*Dear Sir:*

We have the pleasure of informing you that at a meeting of the Proprietors of King's Chapel, held this day, it was voted to invite you to become the minister of King's Chapel; and the Wardens and Vestry were authorized to make arrangements with you as to the time of accepting the position and other details. Hoping to receive a favorable reply from you, we are,

Yours truly,

(signed) ARTHUR T. LYMAN,

(signed) CHAS. P. CURTIS,

*Wardens.*

BROOKLINE, May 20, 1895.

To

MR. ARTHUR T. LYMAN, and

MR. CHAS. P. CURTIS.

*Dear Sirs:* Having resigned my position as minister of the First Parish of Brookline, and this resignation having been accepted at a meeting of the Parish held last week, I am now in position to make definite reply to the invitation extended to me through you, from the Proprietors of King's Chapel, to become the minister of that church. It is no evidence of want of appreciation on my part of the honor thus conferred upon me if I say that I have been slow to see and acknowledge my duty to accept this call. It simply means that the ties of affection which hold me to the place

where I have labored for more than twenty years are, as I venture to think, of exceptional strength. However, I have come to feel that it is my duty to break these ties in order to take this new and larger work which is offered to me.

In stating to you this decision, I should like to say also that I place most of my reliance for the success of my work in King's Chapel on the fact that I am taking it up as a duty; for I trust the people on this account will be disposed to deal generously with any inadequacy I may show, and I humbly believe God will help me in bearing a burden which seems to me to overmatch my own strength.

The resignation of my Brookline Parish is to take effect on the first of September next, and after that time I shall be at your disposal for any service you may require of me.

Sincerely yours,

(signed) HOWARD N. BROWN.

The communications spoken of in the record, between the Wardens and myself, had been going on for some little time before the date of that annual meeting, and I had sought advice from many friends. On the one hand, I had settled into a firm conviction that my connection with the Brookline church was to be a settlement for life, and I was quite happy in that assurance. That church also gave me to understand that it was at least willing to have the relation between us indefinitely continued. We had just finished a new church building in whose construction I had been deeply interested, and which I had fully expected to enjoy for a considerable term of years to come.

On the other hand, King's Chapel had been without a settled minister for seven years,<sup>(1)</sup> following the death of Mr. Foote. The place was somewhat difficult to fill, large-

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(1) Mr. Foote died May 29, 1889.

ly because ministers of the Unitarian fellowship were then much more averse than now to any kind of Prayer Book service. It so happened that I had become rather an ardent convert to the liturgical idea, and had made a quite vigorous campaign on its behalf. Probably this was one reason, perhaps the chief reason, why the choice of a new minister for King's Chapel fell upon me. And, since the Church had united, without a dissenting voice, to extend a call to me, other ministers felt strongly that it was my duty to accept. Added to other considerations, however, I had never been physically very strong, and I shrank from the prospect of involving myself with a heavier load.

But from the first nothing could have exceeded the sympathy and kindness of my new charge. We had some consultation about the Liturgy, and I was soon permitted to omit in the reading of it some words which I did not like. The Church at that time was very well filled with regular attendants upon its services. Not every pew was taken, but comparatively few, either on the floor or in the galleries, were unoccupied. As a rule, not many strangers were present; and in truth their presence, though by no means unwelcome, was not greatly desired. It was a family church of the good old kind, and families came to it very much as a whole, the old and the young together. To see, for example, the pew of Mr. Wolcott, soon afterward Governor Wolcott, filled to overflowing, Sunday after Sunday, with the members of his own household, was a pleasant sign of the survival of ancient customs and traditions in the midst of a changing world. As an indication of the kind of church it then was, it may be mentioned that the families of three former ministers of the Church were still represented in its congregation, a fact which I think it might be difficult to match in the annals of any other religious society.

The formal installation of the new Minister took place November 10, 1895, as part of the regular morning service,



and was conducted on the model of former installations since Dr. Freeman's time. No other church was invited to take part in this ceremony. Prof. Francis G. Peabody assisted in the service and preached the sermon; but he was present as the son of his father, a former minister of the Chapel, and not as the delegate from any church. At Dr. Freeman's installation no other church in Boston could have been induced to lend its countenance to such a service, and the independence which King's Chapel was then forced to adopt, it has ever since rather proudly maintained.

The Senior Warden began this service with an address closely modeled on that given by Dr. Thomas Bulfinch in 1787. There is no need to quote at length what can be read in Foote's *Annals* with regard to the installation of previous ministers. There are two sentences, however, that are worth repeating, as evidence of the real spirit of what is considered by many to be an ultra conservative body of people. Mr. Lyman said: "By the forms and terms adopted, we do not seek to abridge the liberty of our minister; for we do not hold him responsible to us alone for the instruction he shall give, knowing that he is already responsible to his own conscience, to his Master Christ, and to God, Who we trust has called him to this work. We only seek to settle and define the meaning and extent of the compact formed between us and the man we have chosen to this sacred office."

These words are very indicative of the mind of King's Chapel throughout its later history—a mind deeply attached to the hallowed customs it has learned to love, but none the less open toward the light of new truth, from whatever quarter that light may come. Altogether, the service of installation which we use is truly impressive. When, at the end of that service, the Senior Warden, addressing the new Minister, pronounces the ancient benediction: "The Lord bless you and keep you," and then

adds to those beautiful words, "Let all the people say 'Amen,' " the deep "Amen" that comes from the pews in response is the fitting close of a solemn and dignified ceremonial.

When I came to the Chapel, I found the music in charge of Mr. B. J. Lang, and for more than half my term of office he continued to be the choirmaster and organist. It was a great privilege and a great delight to be associated thus with this quite remarkable man. He was a kind of musical potentate in the city of Boston, and his mastery of the organ amounted to musical genius. The Choir was the mixed quartette usually employed in those days, and was the best that local talent could supply. Mr. Lang's ideals in music were of the highest and best, and nothing cheap was ever put into the service of worship by him. It was the custom to have the hymn before the sermon sung by the Choir alone, and generally it was sung to a tune of Mr. Lang's composing. I would go far to hear some of those hymn-tunes of his sung again. The musical world is much the poorer because he would not have a single one of them published, and indeed deliberately took thought that not one of them should be used after his death. In all ways, both as a musician and as a man, he was an unusual person. His pupils to this day bear the stamp of his remarkable personality, and the memory of King's Chapel music under his direction must be a joy to all with whom that memory abides.

The Sunday School, as I found it, was largely made up of girls from the Female Asylum, an institution at the South End of Boston, which received young girls and took care of and trained them till they became of age to earn their own way in the world. There were a few classes of children from families belonging to the Chapel, and together they all made a school of respectable size. For a number of years, Col. Edward B. Robins served as Superintendent.

The School was held in the Church, because there was no other place; and, because the Church was so far from the homes of the people, it was not possible to secure many children from these homes as pupils. Later on, the Female Asylum was moved from Boston and taken out into the country. That left the Sunday School so small that presently it was given up altogether, and no attempt was made for a time to reinstate it. When the Church came to have rooms for social and charitable purposes, in a part of the City nearer the residential district, a Church School of modest proportions was once more gathered.

It is worth devoting at least one paragraph to the singing of carols in church in those earlier days, on Christmas and Easter Sunday afternoons. Successive generations had then been brought up on the King's Chapel Carol Book, and the older people loved the carols even better than the children who were then learning them. Old and young gathered at the two services when this book was used, and had a wonderfully good time singing together. Sometimes one little glimpse out of a wide scene will stamp itself upon the memory, to preserve the fragrance of it all. Well, I have such a picture of that eminent surgeon, the elder Dr. John Homans, standing in front and a little to the right of the reading desk, singing at the very top of his voice, and visibly transported with delight in one of those songs of his childhood days. It is one of the most pleasant and vivid things that my gallery of memory holds.

It was in 1897, during the second year of my connection with the Chapel, that steps were taken to secure a room for social meetings. At the annual meeting that year, the sum of five hundred dollars was appropriated to be used as rent. There was no great difficulty in getting this money, though the Church had a deeply rooted and quite outspoken horror of any religious institution mainly founded on its kitchen end. The first room rented for this purpose as I remem-

ber, was in a business block on Boylston Street.<sup>(1)</sup> We went from that to at least one other similar place before migrating to 67 Beacon Street. There we had the whole second floor of one of the best houses of an older day—one with which many members of the congregation had had pleasant associations from their youth up. This place we occupied with great profit and enjoyment until it was sold to be demolished. We then moved to 102 Chestnut Street, renting the whole house. Here we were reasonably happy and content for some seven years, though never entirely satisfied. The Sunday School was once more set going in this place, and it was the home of a very considerable amount of excellent work. The next move in our social evolution was the purchase of a house at 67A Chestnut Street. This was followed after a little by the purchase of an adjoining house at 32 River Street. These two buildings together furnished much more commodious quarters than we had hitherto occupied, and during the Great War this house was an exceedingly busy place. Day after day, and night after night, it was thronged with sailors from naval ships in the harbor. Many acquaintances with men from all parts of the country, made during this period, survived long after the war came to an end. Thus did we progress, step by step, from small beginnings toward ownership of the present comparatively palatial King's Chapel House, at 27 Marlborough Street.

It may be as well, though it puts us somewhat ahead of the story, to speak in this place of the work among students, in which this Church has been something of a pioneer. For a number of years there had been much discussion about the question, and some experiments had been made by way of trying to establish a closer connection between Unitarian churches and the large student body resi-

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(1) 372 Boylston Street

dent in Boston for a considerable portion of the year. Some attempt had been made to secure concerted action by all our churches, but this came to nothing. And because it did not seem an easy problem to solve, some of the churches dropped it altogether.

But King's Chapel took the step of securing for itself a Student Secretary, who was to make the acquaintance especially of Unitarian girls who came to the City for purposes of study. She was to be of service to these girls in any way that she could, and was to gather as many as would accept the invitation into a social group to meet in King's Chapel House. We had in our employment for a term of years, one following the other, two such Secretaries: Miss Ruth Lawrence and Miss Katherine Williams. They were both college graduates and very capable young women. Their services were secured largely through the generosity of one member of the congregation, who, for a time, paid most of their salary. The result of their labors was not very large in point of numbers, though of considerable size; but the help they gave to a goodly number of girls was very real, and they brought under the influence of King's Chapel a slowly enlarging group which, as we have good reason to think, will remain through life its steadfast and loyal friends. If these Student Secretaries accomplished nothing else, they paved the way for the larger work which the Freeman Club is now doing. But all who remember the delightful Sunday evening student meetings of those earlier days, and the monthly festivities given for their benefit through the winter season, will cherish that memory, I am sure, with much pleasure and pride.

The growing use of the King's Chapel edifice during the quarter of a century which this sketch is meant to cover, other than that of the two services on Sunday, is quite marked and can be easily traced, step by step. When I became its minister, the Church was seldom opened on



week-days save for an occasional wedding or funeral, the regular services on Good Friday and Christmas day, and the weekly service on Wednesday noon. At that time King's Chapel had nothing to do with this latter service, except that it gave the use of its building for that purpose. The service was carried on by an organization called the Suffolk Conference.

The year after my settlement I induced the Vestry to assume control of it. Till then, so far as I remember, only Unitarian ministers had officiated. But I began in a modest way to give the service an interdenominational character. Ministers of almost all denominations were more than willing to take their turn in the conduct of the service which, among them at least, soon came to be highly regarded and respected. Men like Dr. Gordon of the Old South, and Dean Hodges of the Episcopal Theological School, loved to come to the Chapel for this purpose, and of course added distinction to the whole succession of services in which they took part.

After a while there came to be much talk of maintaining a daily service on the same lines. Judge Francis C. Lowell of the Vestry was greatly interested in this proposal and at all fitting opportunities spoke in favor of it. I myself, however, did not feel physically able to assume the direction of such a service, in addition to other cares, and the Vestry was not quite willing to go to the expense of providing a substitute. The project therefore remained only a bright possibility till the settlement of Mr. Snow as Associate Minister in 1912. The opportunity then seemed ripe, and he took it up with great vigor. Almost from the start this daily service became a fixed and successful institution, and it has gone on now for more than fifteen years with increasing usefulness. The radio, undreamed of when the services began, has, one may suppose, at least doubled the

number of the congregation by the addition of unseen listeners.

There are other instances of the growing use of the Chapel which may be noted. In 1898, the third year of my ministry, the Vestry voted to open the Church for a public service on Thanksgiving day, and this custom has ever since been followed. In 1899 it was voted to keep the Chapel open for Sunday service throughout the summer season. Till then it had been closed for three months during the vacation period. Since that date, except for necessary and inevitable repairs, the Church has never been closed on Sunday; and these summer congregations have been among the most interested and most interesting ever gathered there. A large number of the people have been visitors from distant parts of the country, and they have represented many different religious faiths. The expressions of satisfaction with the service, and of delight in the building, which these visitors have brought to the ears of officiating ministers, have been good to hear. In 1910 it was voted to keep the Church open on week-days from 9 to 12 o'clock, for the benefit of strangers who wished to inspect it as one of Boston's historic monuments. During the years following, no one knows how many thousands of people have availed themselves of this privilege; but one may guess that more people outside Boston than inside its geographical limits now have a picture of the graceful interior of the Church stamped upon their memory.

When I came to the Chapel it had always been the custom, I think, to have an afternoon service, though it had been for some years difficult to secure much of an audience at that hour. This difficulty increased rather than diminished as the years went on. For one thing, Tremont Street became more and more the chosen promenade of the population of the North End on Sunday afternoon. Pilgrims to King's Chapel at that time had to breast a current of

humanity which was often rather picturesque, but had the uncomfortable habit of claiming the right of unrestricted flow over the sidewalks.

In 1898 and '99 the experiment of an afternoon musical service was tried. Mr. Lang gathered a large chorus choir of mixed voices, taken largely from the best choirs of the City, whose regular engagements held them only morning and evening. The music sung was taken almost altogether from the more famous oratorios, and was all that could be desired from a musical point of view. The success in attracting large audiences was immediate and pronounced. Time and again I have seen the Church completely filled a half-hour before the time of service, so that the doors were shut and hundreds were denied entrance. And the people behaved extremely well; better, I am inclined to think than an equal number of Unitarians would have conducted themselves. These latter, under similar circumstances, are apt to be somewhat talkative.

These people sat in almost absolute quiet, and very little whispering even, was indulged in. I thought at the time that this mood was due in large measure to the influence of the place. The experiment was abandoned after two years of trial, because the mainspring of interest in it seemed to be musical rather than religious. We went back to the Prayer Book service, which a faithful few seemed to appreciate and like. For quite a period the professors of Harvard Divinity School conducted these services in turn, though the great public showed but little alacrity in availing itself of this academic opportunity. The second service was then held for some years in the evening, with various devices for attracting a larger attendance. Nothing, however, succeeded very well, or very long, and finally it was altogether abandoned.

At a special meeting of the Proprietors held May 17, 1907, a step of considerable importance was taken. A cer-

tain Deed of Trust was then ratified and adopted whereby all the property of the Church was put into the hands of three Trustees, who were to hold and administer it in ways specifically described. This action safeguarded the Church against some perils that attended its life, and assured its continuance as a religious institution, without radical change, for as long a time as it seems possible to anticipate.

Under the then existing form of organization, any one who bought a pew became one of the Proprietors and was entitled to vote in all its business meetings. The danger was that in a future time of lessened interest or lax management, some enterprising groups of men might thus buy their way into the organization till they held control of it and could convert it to whatever uses, alien to its foundation, they saw fit. They might, for example, carry it over to a religious faith quite different from that for which in later years the Church has come to stand. Or they might abolish the Church altogether, converting the land on which it stood to commercial uses, thus realizing for themselves a very handsome profit on their investment.

It was to meet this peril that the Deed of Trust was devised. The plan was mainly shaped by the two Wardens, Mr. Lyman and Mr. A. Lawrence Lowell, acting in conjunction with Judge Francis C. Lowell. The deed was drawn by one of Boston's most eminent lawyers, Mr. John C. Gray. According to the terms of this Trust, the Trustees are not to interfere in any manner with the management of the Church by its duly elected officers, unless there shall be a manifest lapse from duty on their part. For one thing, all deeds given for the sale of pews must be signed by these Trustees, who are thus in position to check any raid upon the property of the Church that might be organized.

If the elected officers become derelict in their duty, to the point, for example, of discontinuing public worship,

then the Trustees may remove them, appointing others in their places. As owners of the property they are to see to it that it is always devoted, as it has been, to religious uses. And not only do the Trustees exercise a supervisory power over the elected officers of the Church, but the Trust Deed established a certain guardianship over the Trustees. It provides that the faculty of the Harvard Divinity School must consent to the election of a new Trustee when a vacancy in the membership of that board occurs; and it gives that faculty the right, if in its judgment the Trustees are not performing their duties faithfully, to discharge them from office and put others in their place. Until, therefore, the Harvard Divinity School goes to destruction, it would seem that a sufficient and duly constituted authority is appointed to make sure that King's Chapel fulfils its own best traditions.

One provision of this Deed is worthy of rather special notice. No attempt was made to decree by its means that the Church should always remain of a certain faith. Decrees of that kind have been freely made in the past. Some of them have succeeded only too well as fetters upon the mental and spiritual growth of the church in subsequent time. Other such attempts have proved rather ignominious failures to prevent the changes of thought which increasing knowledge has enforced. No one can see far into the future, and it is possible that the Unitarian fellowship may some day be absorbed in a larger grouping of the more forward-looking elements of the Christian church. No attempt was made, therefore, to determine that this should be a Unitarian church for all time to come. But the Deed does undertake to say, in effect, that the Church shall continue to be what is called "liberal" throughout its future career; for it provides that no one shall be debarred from joining it, or from serving it in any capacity, even as its minister, by reason of the fact that he is a Unitarian. It



is quite certain then that no one can prevent its continuance as a Unitarian church, as long as that is what it wants to be.

In 1912 the Rev. Sidney B. Snow was settled as Associate Minister. His formal installation took place on November 24 of that year. Mr. Snow, when called to this office, was minister of the Unitarian church in Concord, N. H. He brought to the work in King's Chapel considerable experience as a successful parish minister, a singularly winning personality, and gifts as a preacher quite above the average rank. Very speedily he much endeared himself to the members of the Church and congregation, and the whole administration of the affairs of the parish felt the uplift of his generous spirit. The daily and Sunday afternoon services, the Sunday School and the social activities of the Church were his peculiar charge, though he often preached on Sunday mornings.

The relations between the two ministers at this time were, I am inclined to think, of exceptional warmth and sincerity. The records of many churches will show that it is not always easy to maintain this relationship in anything like an ideal form. Indeed, it has often been the source of much distress and scandal in the church. But between Mr. Snow and myself, so far as I know, no shadow of cold or hostile feeling ever fell. Certainly I can bear testimony to the unfailing kindness and consideration of his bearing toward me; and I much hope that he could speak equally without reserve of my attitude toward him. It really was something like an ideal companionship between an older and a younger man.

During the period of Mr. Snow's service a new edition of the Prayer Book was printed, to the preparation of which a large amount of faithful labor was given. A committee of the Vestry was appointed for this purpose, to which the two ministers were added, and the work of the

committee was carried on for something like two years before the book was ready for the printer. No very drastic change was undertaken. Some important modifications of parts of the Morning Service and the Communion Service were effected. The most sweeping change was that by which the language of the so-called King James Version of the Psalter was substituted for the Prayer Book translation that had been inherited from Episcopal sources. This latter, in our book, had been worked over from time to time by various hands, so that it represented as a whole no consistent model. It was thought best to abandon that entirely, and to adopt the more familiar form of the Psalms as they stand in the Bible most commonly used.

In October, 1919, after having spent nearly a year with the American Army in France, Mr. Snow resigned his office in King's Chapel to accept the pastorate of the Church of the Messiah, in Montreal. The meeting which accepted this resignation also put on record a very warm expression of its gratitude and affection.

Mention has been made of the use of King's Chapel House for the entertainment of sailors belonging to the United States Navy during the years of our participation in the Great War. During this period a flag-pole was erected in the small yard of the Church, and there the national colors were continually displayed. There were also some special services held in connection with the preparation of men for war—notably one quite largely attended by men from Camp Devens, when a Communion service given by a member<sup>(1)</sup> of the congregation for the use of the chaplain and soldiers of one of the regiments, was formally dedicated. This silver service was taken overseas, and after the war was returned to the keeping of the Chapel. The action of the Church in commemoration of its own heroic dead belongs to a later chapter of its history.

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(1) Mary F. Bartlett.

The next important step taken in the affairs of the Church was the formation of the King's Chapel Society. This project, involving a puzzle of great difficulty and complexity, had been under consideration for a number of years. It was generally felt that the form of organization coming down from colonial times was not sufficiently democratic for these latter days. Only the Proprietors of pews had a vote in the election of officers and the determination of questions of policy. To be sure, people belonging to the congregation, though they had no vote, were not without influence; for the Proprietors undoubtedly voted in accordance with what appeared to be the general sentiment of those connected with the Church. Yet everyone was quite willing to adopt the principle of majority rule if a way could be found to put it in practice. The difficulty was to accomplish this end without endangering the property. The corporate name and standing of the Church must not be so changed as to interfere with its administration of the trusts that had come into its possession, or to forfeit its share of the income of the Price Fund. Various plans had been considered, but up till this time none had met with sufficient favor to secure its adoption.

Finally, in 1919, the matter was taken up with more determination, and what now appears to be a sufficient solution of the difficulty was found. The old organization was left intact, though the ownership of pews was gathered into a few hands. That organization then entered into a compact to limit its activities to ratification of the doings of the proposed Society of King's Chapel, when that should be formed, in order to give these doings legal force. Very promptly the new Society was then established, everybody in it having a vote on equal terms. Much enthusiasm attended the formation of the Society, and almost all people definitely connected with the Chapel soon joined it. There was some division of opinion with regard to the covenant

or bond of union to be adopted, but everybody accepted with much heartiness the form of words which the majority preferred. There could hardly have been a better spirit than that in which the new Society began its life.

We have thus at the present time a somewhat curious three-storied ecclesiastical structure. In this, as in other respects, King's Chapel is a law unto itself, and is indeed in some ways unique. At the top we have the three Trustees who hold the property in trust. They pay over the income of the funds in their possession to the traditional legal organization known as the "Proprietors". These latter pass everything on to the new democratic Society, which functions as an entirely independent body in the management of all church affairs. It seems like a cumbrous mechanism, but it works, so far, with perfect smoothness, and one does not see why it should not continue to perform equally well.

During my time the financial strength of the Church has been much increased. The first year of my ministry the income from pew taxes and rentals made a gain of more than fifty per cent. Further gains were made during some years following, and then a long process of gradual decline in this source of income set in. However, the Church held out wonderfully against the influences which have transformed (or extinguished) every other church in its immediate vicinity. None of these churches that were left stranded in the business quarter of the City have succeeded in maintaining themselves on the old pew-rental system, and few of them have shown anything like the same vitality as King's Chapel under changing conditions. This is to be largely attributed, no doubt, to the wonderful charm that the Church has held for those who have become wonted to it as their spiritual home.

Some notable gifts have been received during this period. In 1909 there was a gift of twenty-five thousand dollars

made anonymously to the endowment fund. The ban of secrecy has not yet been removed, I believe, though probably everybody in the Chapel knows that there was one source from which the gift was most likely to come, and the future historian will not have much difficulty in locating the generous donor.<sup>(1)</sup>

In that same year Mr. Frank Peabody, a member of the Vestry and a grandson of Rev. W. B. O. Peabody, long a Unitarian minister in Springfield, offered the Church the gift of a new organ, a proposal which was most thankfully accepted. The organ then in use was that sent over from England just before the Revolution, as it had been made over and enlarged from time to time. Mr. Lang told me that when it was taken down it was found to contain only one set of pipes belonging to the original instrument. The new organ was to be a memorial to the young son of Mr. Peabody, a youth of great promise who had recently died. Mr. Peabody was himself as much of a musician as an active business man could easily be, having a fine organ in his own house; and he was quite able to pay for the best that the organ maker's art could supply. It was understood that Mr. Lang drew the specifications for the new organ, having been told by Mr. Peabody that he could have anything he wanted, and in any way he wanted it. Mr. Lang did not live, however, to play upon the new instrument. It had been partially erected when he was taken suddenly ill, and he died just as it was practically completed. Almost the first use of it in its finished state was at his funeral. The familiar crown and mitre and some of the carving from the older organ made a part of the new case, thus serving to link the present and future with the past.

In 1912 there was a gift of fourteen thousand dollars from the estate of Miss Elizabeth H. Bailey, the income to

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(1) Mrs. Shepherd Brooks.



be used for charitable purposes. Miss Bailly, as I knew her, was a gentle and lovely old lady who had outlived almost all her immediate family. She was one of a goodly number of women I have known, left much alone in the world, who have found in King's Chapel great comfort and peace.

In 1917 the children of Rev. Henry W. Foote made a gift of flags in memory of their father and mother, which have ever since adorned the interior of the Church.

In 1918 the largest single gift ever made to the Church up till that time came to it in a rather curious way. Most members of the congregation had become familiar with the petite and somewhat fantastic figure of an apparently poverty-stricken old lady, who was a very constant attendant at the church services. It was easily discovered that her name was Miss Sarah Elizabeth Manning; but it was not easy to find out anything more about her than just her name. She responded to every approach in a gentle and affectionate way; but she evaded all questions about her family, her former residence and her means of livelihood. She had a room behind the State House in which she lived entirely alone. So far as we at the Chapel knew, she had neither relatives nor friends. It seemed as if she must be in need of help, but she quietly and kindly put aside every proffer of assistance with the assurance that she did not require it. Much of her time was spent at the Boston Athenaeum, where she was a diligent reader of books in several different languages. It was surmised that she had been a teacher, though I do not know that this was based on any authentic information about her past which she herself had given.

She certainly looked as if she might have stepped out of the pages of one of Charles Dickens' novels, and when one came to converse with her, her quaintness rather increased than dispelled that impression. For she was undeniably

peculiar, though her peculiarities were pleasing and winning rather than repellent, and one could not well resist her radiant smile. The Library and the Chapel became her special and constant delight. There were few storms that could keep her from the Sunday morning service, where she was wont to appear at such times like an animated bundle tied up in a curious collection of old shawls.

One day her landlady sent word that Miss Manning seemed to be seriously ill. I was myself housed at the time, but Mr. Snow and members of my family immediately visited her. They found her indeed very ill, and at once summoned a physician and a nurse. Their verdict was that she was already past help. In her last hours she wanted to make a will. No one supposed that she had anything much to bequeath, and no one knew to whom she should leave anything of which she might be possessed. Her wish was, of course, gratified, and she willed all she had to King's Chapel. When she died a few hours later, it was discovered that she was the possessor of bank books which amounted to about thirty-five thousand dollars. Afterward two cousins of hers were found, and they received, during their lifetime, the larger part of the income from this fund. No one who knew Miss Manning will ever forget her, and it is to be hoped that her name will live as long as the story of King's Chapel is told.

Another gift much in evidence was that of the stone floor in the aisles of the Church. This also was furnished, in large measure at least, by Mr. Frank E. Peabody. It was led up to by various experiments that had been made with a view to improving the acoustics of the Church. With the carpeted floors it was difficult to produce good musical effects, and the stone pavement was put down with the hope of curing that defect—a result which it was thought, at that time, to have achieved in large degree.

At the time when this was done, Miss Mary F. Bartlett gave the marble flooring of the chancel as a memorial to her sister, Miss Fannie Bartlett, whose recent death was then a great loss to all members of the congregation. She, with some other ladies belonging to the Church, had made almost a life-work of the triumphant establishment of the Instructive District Nursing Association, one of the most beneficent charities ever set up in this city of Boston. Later came two more gifts which should be mentioned: that of two alms basins, given by Mrs. J. E. Devlin in memory of her husband; and that of the iron fence in front of the Chapel, given by Miss Mabel Lyman in memory of her sister Julia.

During the period of my ministry, the walls of the Church have been enriched by eight new memorial tablets; and I suppose that at no other period have so many been added within an equal number of years. First to be mentioned is that to Frances Eliot Foote. This gracious lady, the youngest and perhaps the fairest of a distinguished family, was quite the peer of Lady Shirley, whose more ornate monument stands above the site of the old Governor's pew. After the too early death of her husband, Mrs. Foote had great influence in holding together the King's Chapel constituency during the long and trying interregnum that succeeded. The Church is probably more indebted to her than it knows. To me she was the personification of generous kindness, commending everything that could by any possibility be made to bear commendation, and assisting mightily to get the sails of the somewhat becalmed ship once more drawing at their full capacity to start her on a prosperous voyage.

In 1903 the Vestry voted to accept a tablet in honor of Roger Wolcott, who died soon after the expiration of his time of office as Governor of the Commonwealth. He had been one of the most popular and efficient chief magistrates

which this State has known. A handsome and courtly man in outward appearance, he was also a man of high character, and bore an unspotted reputation. His capability in handling public affairs made it certain that had he lived longer he could have climbed much higher on the ladder of political fame. Few men of his generation were so well qualified to win and to hold any public office which the State or the Nation could offer.

It is worth saying, for the honor of the Church, that twice during my term of service it has furnished an occupant of the highest character for the Governor's chair; so that for four years I was privileged to read in our Litany the petition for the "Governor of this Commonwealth" while that official was a member of the congregation before me. The Hon. Eben S. Draper was doubtless as wise and capable in office as his predecessor, Governor Wolcott. I wonder if any other church in Massachusetts can boast of the elevation of two of its members to this exalted rank within so brief a space of time!

In 1907 a tablet was placed near the door of the vestry-room bearing the name of Charles P. Curtis. Almost side by side with it is the tablet bearing his father's name, the latter having been Treasurer of King's Chapel for thirty-four years. The son, at his death, had been Junior Warden for twenty years. The two together furnish an illustration and example of the Church of earlier days that is illuminating and impressive. The man whom I knew and whom I seldom failed to see in the vestry before church on Sunday morning, was a genial and lovable type of the best Boston life of the last century. He greatly loved King's Chapel, and the Church has every right to honor his memory as that of a loyal, cultivated and upright gentleman.

In 1915 the Loyal Legion offered a tablet which was placed upon our walls in memory of Mr. William C. Endi-

cott, who was one of the last of that breed of men well described as "merchant princes." No doubt there are plenty of men to-day as well versed as he in all the arts of trade. But these men of the past were a great deal more than traders, or financiers. They possessed great personal force and distinction. They were wise and sane and safe counselors on all life's problems. They were not mere specialists in a single calling, but had such a breadth of culture and intelligence as to give their opinion weight in all matters of public interest. Such a man was Mr. Endicott, and we may be proud to have his name woven into the fabric of our King's Chapel tradition.

In 1916 a portrait bust of Mr. Arthur T. Lyman was added to our store of permanent memorials. He had been the one and only Senior Warden for many years before my time, and for some twenty years after I came to the Chapel he continued in that office. No one ever thought of putting another in his place so long as he was able and willing to serve. My experience with him has convinced me that if we could only be sure of a line, or unbroken succession, of benevolent despots, then benevolent despotism would be the ideal means of ordering this world's affairs. He was the gentlest of tyrants, but his will generally prevailed. His rule, however, was eminently one of reason and sound judgment. He led only because he inspired and commanded confidence. While he was not the kind of man to be, and had no desire to be, a popular figure in a great democracy, in the smaller group of those who knew him well he was greatly honored and greatly loved. Among all church officials I have known—and my experience in that respect has been, I think, singularly fortunate and happy—he comes nearest my ideal of what a lay manager of church interests should be.

In that same year, 1916, an outside historical society<sup>(1)</sup>

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(1) Bostonian Society



gave the St. Sauveur monument which stands in the yard of the Church. The pathetic story of young St. Sauveur, an officer of the French fleet at anchor in Boston Harbor during our war of the Revolution, who was killed in the streets of the City while he was on shore leave, need not be rehearsed here. The tradition that he was buried under the Church may very well be true, since he has no other known resting place, though there probably is no authentic record in support of that tradition.

In 1917 a tablet was offered and accepted in memory of the Rev. Theodore C. Williams. Mr. Williams' connection with the Church was somewhat remote, and led to some discussion as to the propriety of giving the tablet place on our crowded walls. But his own great fondness for the place, his distinguished service to the Unitarian cause, together with the worth and beauty of his personal character, prevailed over all other considerations. Mr. Williams was a poet, of real distinction, and his hymns are, without doubt, permanent additions to our store of sacred lyrics. One is happy to think that his name will be read by thousands of visitors to King's Chapel in coming time, and that some may thus be led to make closer acquaintance with his winning and delightful personality.

In 1918 a tablet was erected by a society of architects in memory of Mr. Peter Harrison, the architect of King's Chapel. Surely the author of the beautiful design after which the church was built has deserved to have his name thus perpetuated, and one wishes that the historical address delivered at the dedication of this monument might be made more accessible to all who desire it.

In 1919 the name of another architect, a true son of the Church, was added in this way to the church-roll of its distinguished dead. Mr. Robert S. Peabody, the son of a former minister, and at the time of his death the Junior Warden of the Church, was a man of much more than local

eminence in his chosen profession. But among us this was probably of less consequence than the great delight of personal contact and intercourse with him, even for only a few brief moments of conversation. He was indeed one of the most delightful of men, as his father before him must have had great personal charm. Again it is part of the uniqueness of King's Chapel that one should find linked together among its memorials the names of such a father and such a son, each worthy of the other's name and fame.

These nine monuments erected within a period of twenty-three years undoubtedly constitute a larger addition to our store of such treasure than any other period of equal length in the life of the Church has contributed. Considering this fact, and remembering the events of first-rate importance that have taken place, such as the execution of the Trust Deed, the establishment of a daily service and the formation of the King's Chapel Society, perhaps we have a right to feel that notwithstanding the tranquil flow of the life of the Church, these have been somewhat stirring times. During these years the Church has been doing something more than marking time. It has been putting itself in shape for what we may trust is a career of wider usefulness still before it; a career, indeed, on which it seems already to have hopefully entered.

In 1921 the Church called Rev. Harold E. B. Speight, from Berkeley, Calif., to be its Minister; and in the autumn of that year he was formally installed in that office. Mr. Speight at once took charge of the various activities of the Church and soon carried them to a point of larger influence than they had held before. His abounding vitality brought new life to all its work. In 1923, I became Minister Emeritus, though I was still permitted by the Minister and the Society to have such part in the services of the Church as my health and strength might allow.

It has been to me a wondrous privilege to have this

association with the people of King's Chapel through so many years. The tradition of the Church is in itself a very rare and splendid thing. Its membership has been made up of some of the most delightful personalities that the city of Boston, or, for that matter, the whole world holds. I wish especially that I knew how to enshrine in fitting words the memory of the many charming and high-minded women who, in my day, have made this historic edifice their spiritual home.

For the generosity, the forbearance and sympathy which King's Chapel has shown to me, I am unspeakably grateful. Few ministers, I am persuaded, have so much cause to consider themselves fortunate far beyond their deserts. I am grateful to my successor for the many kindnesses and courtesies which I am glad to acknowledge, and to the friends who have done all in their power to fill with comfort my remaining years. May the hands which now hold in trust the future of this beautiful and beloved Church be strengthened and guided for their task from a higher than any human source!





NORTH VIEW OF KING'S CHAPEL, TREMONT ST.

*From an old painting*

*About 1830*

## KING'S CHAPEL IN BOSTON

founded 1686

Building erected in 1749



## CHAPTER XXIV.

### SOME DISTINGUISHED LAYMEN IN KING'S CHAPEL. <sup>(1)</sup>

BY JOHN CARROLL PERKINS.

Not forgetful that there are many others of equal merit, my paper will concern the service to King's Chapel of five distinguished laymen: Thomas Bulfinch, Joseph May, Samuel Atkins Eliot, George Barrell Emerson, Arthur Theodore Lyman.

I cannot resist reminding you of how a task like mine is in a measure taken out of my control, because of the traditions of the building in which we are met together. Over the tombstone of Christopher Wren, the architect of St. Paul's Cathedral in London, is the familiar inscription, "Lector, si monumentum requiris, circumspice." It would seem perfectly natural for me to say to you, "Listeners, if you would know the names of distinguished laymen of King's Chapel, look around you." For here are memorials of Governors Shirley, Sullivan, Wolcott and Draper, of William Price, John Lowell, Samuel Appleton, two Charles Pelham Curtis', Oliver Wendell Holmes, Kirk Boott, Robert Swain Peabody, Arthur Theodore Lyman; tablets commemorating the youthful names consecrated by our Civil

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(1) Read before the Unitarian Historical Society at its annual meeting in Boston, May 21, 1936.

and the Great War, and the three pre-Revolutionary names of Newton, Apthorp and Vassall. Could the dreams and the achievements of these men be recorded here, they would comprise a pretty full history of Boston, of Massachusetts, and our beloved United States. What I have thought to do, however, has a less comprehensive purpose. We are at a meeting of the Unitarian Historical Society and my present interest is with men who, noted in public life, loved the Unitarian faith and had shaped their lives by the spiritual implications of that faith.

The lines of the history of the King's Chapel lead us back to the Established Church of England. The King's Chapel was placed here in Boston by King James II, who sent here through his Lords of Trade and Plantations one of his private Chaplains, Rev. Robert Ratcliffe, in order to curb if possible the insistent Puritan character of the town of Boston. This was in 1686. Far into the eighteenth century this church was a part of the English Church, but subject always to the ever growing spirit of independence and freedom that New England breathed so naturally. Edward Randolph, one of the founders of King's Chapel, complaining of the people of Boston, wrote to his sovereign in 1688, "They have always looked upon themselves as a free people." And his own church here soon learned that lesson and never forgot it.

Dr. Greenwood could tell his congregation in 1832 that "The First Episcopal Church in New England became the first Unitarian Church in America." When, however, by the hand of Thomas Bulfinch, Senior Warden, the Rev. James Freeman, a Unitarian, was ordained Rector of King's Chapel in 1787, it was not undertaken until two Episcopal bishops had put aside the church's request for Episcopal ordination. But even so the church spoke of itself as the "First Episcopal Church in Boston"; and the people recorded

themselves as ready to accept Episcopal ordination for their minister at any time in the future, provided they were not required to change their religious opinions.

The capture of Boston by the troops of General Washington created a crisis in King's Chapel. The notice on March 10, 1776, to the Rev. Dr. Henry Caner, of King's Chapel, that the King's troops would immediately evacuate Boston brought about his sudden departure for Halifax. He carried off with him all the Chapel communion silver and a part of the church records. The silver was never recovered.

On Easter Monday, April 8, 1776, the Chapel was the scene of a most solemn occasion. On that day were held the obsequies of Dr. Joseph Warren, whose remains were removed from the soldier's grave on Bunker Hill, borne into this church, and here consecrated by an oration delivered by Perez Morton. In a spirited oration he dared to speak the crucial word "American Independence," which for the first time, it may be, was uttered before so august a company. For here were assembled besides the family mourners, detachments of the Continental forces, a numerous body of the Order of Masons, members of the Two Houses of the Honorable General Assembly, the Selectmen and inhabitants of the town.

On the same day, April 8, Dr. Thomas Bulfinch wrote to the Rector and Wardens of Trinity Church asking that joint Episcopal services might be held in King's Chapel. After a friendly correspondence it was decided that such joint services would better be held in Trinity Church. King's Chapel was then put to the use of the Third, or Old South Congregation, until they could restore their meeting house on Washington Street, so badly destroyed by British troops. On the 8th of September, 1782, a correspondence was begun with Rev. James Freeman, who became Reader and later the Rector of King's Chapel. He may rightly be called

a father of the succession of Unitarian ministers in our country and his office here covered a period of fifty-four years.

I. As a distinguished layman in King's Chapel, no one at the beginning of Dr. Freeman's ministry held a more honorable and useful position in Boston than did Dr. Thomas Bulfinch. As Vestryman and Warden he served the church for thirty-seven years. He headed the committee that with their minister prepared the first revision of the English Book of Common Prayer ever printed in America; he sought in 1786 to secure Episcopal ordination for their young rector, and when the request was refused, he entered this reading desk, made a brief address to the officers and congregation, laid his right hand upon Freeman, delivered to him a copy of the Bible and consecrated him as the minister of this Church. "In token of their approbation, the proprietors lifted up their right hands."

As within legal rights, Bulfinch appealed to the third article in the "Declaration of Rights." As within religious rights, he declared, together with his colleagues: "A minister after ordination remains exactly the same man he was before; ordination therefore is only a decent human institution. It is a ceremony by which a minister is publicly introduced into office. In some churches the bishop performs this ceremony, but this is not indispensably requisite; for any person might perform it whom the people chose to appoint. All the essential powers of ordination are derived from their choice; the bishop gives this choice his sanction by imposition of hands; but where he refuses to do it, the minister is not for that reason the less elected or ordained."

Thomas Bulfinch was born in Boston and was baptized in the old Brattle Square Church on June 30, 1728, his maternal grandfather, Rev. John Colman, being minister of the church. His connection with King's Chapel began in 1759 when he married Susan, the daughter of Charles

Apthorp, Esquire, whose monument, presided over by a mourning cherub, is here at my right. Young Bulfinch prepared for Harvard College in the old Latin School, which then stood on land over which we are sitting now. He graduated in 1746. He studied medicine with his father for a time and then for four years in England and Scotland, taking his degree of M. D. at Edinburgh.

Returning to Boston for the practice of his profession, he gave great care to those puzzling pestilences that were the terror of his age. He wrote a brief treatise on scarlet fever, in which disease he was regarded most skilful. He wrote another on yellow fever, which baffled him and all other physicians of his time. He is reputed to have had marked success with smallpox, for which he experimented with an antiphlogistic method of treatment quite his own. With his contemporaries, Drs. Warren, Gardiner and Perkins, he sought rather unsuccessfully, because of popular prejudice, to establish a hospital for smallpox patients at Point Shirley in the harbor.

Dr. Bulfinch had three children, two daughters and one son. The elder daughter married George Storer, one of the proprietors of the Chapel. The younger daughter married a Joseph Coolidge, Esquire, which name Joseph Coolidge has not failed in this Chapel for over a hundred and fifty years. The son Charles became "America's first professionally educated architect." I have thought that he would hardly have been led to design the facade of our State House as he did, had he not been familiar with the graceful twin columns his childhood's eye had seen here.

II. One of the chief purposes of this historical society of ours is to encourage the proper preservation of church records. Col. Joseph May, Esquire, whose tablet is on the north wall of the Chapel, was an ideal layman to illustrate this purpose. Joseph May belonged to a family that wor-



shipped in the old Hollis Street Church, whose famous minister, from 1733 to his sensational dismissal in 1777, because of his disloyalty to the United States, was the Rev. Dr. Mather Byles. The May family left Hollis Street Church to worship with the Old South Society in King's Chapel; and when the proprietors resumed their services, Joseph May became a proprietor here. Except for a brief interval, he was the Junior Warden of King's Chapel for thirty-four years, from 1793 to 1827.

Joseph May began his public life as a merchant. But quite early, through "an ill advised speculation of his partner," his mercantile business failed. All his property and even a gold ring on his finger went to the creditors. He then laid down for himself a definite rule of life. He determined not to strive to acquire property; devoted what income he could to public and particularly to private charities; took the office of secretary of the Boston Marine Insurance Company, and remained in that office for forty years. He confined himself to this task, because by it he could have free afternoons and evenings. And this free time he devoted to his church and to the many charitable and philanthropic purposes that engaged his imagination. He came to feel that many a youth was hindered in his moral and intellectual career by expectation of inherited wealth. His son, the nationally famous Rev. Samuel J. May, an honored Unitarian minister in Syracuse, New York, records: "When I brought my father my last college bill receipted, he folded it with an emphatic pressure of his hand, saying as he did it, 'My son, I am rejoiced that you have gotten through. If you have been faithful, you must now be possessed of an education that will enable you to . . . stand up among your fellowmen . . . serving them in one department of usefulness or another . . . If you have not improved your advantages . . . I thank God that I have not property to leave

you, that will hold you in a place among men where you will not deserve to stand.' "

Joseph May did much to shape the character of this church. He was deeply interested in the revision of our Book of Common Prayer in 1785. He prepared with Dr. Freeman a collection of Psalms and Hymns in 1799 to supercede the old Tate and Brady version of the Psalms. "He had the gift of sacred song." For a long period of time he led the singing in the Chapel and, one writes, "during his entire term of office he had the principle, virtually the sole, charge of that department of worship." James Freeman Clarke recalled him at the two hundredth anniversary of the Chapel in 1886, and said: "Farther down the center aisle, we heard the resonant voice of Col. May, responding to the minister, as though he were at once Aaron and Hur, ready to uphold his minister, though he did it alone." And Mr. Foote in a sermon on the same occasion, speaking of the laymen in the Chapel, said, "Among them all Joseph May, perhaps the most serviceable to the church during more than fifty years' connection with it."

To Col. May the church is indebted for the careful record of the large painting of the Last Supper, by Benjamin West, now hanging on the gallery wall of the Chapel. Painted in London, it was brought to Boston in 1755 with intent of its donors to be hung in the chancel. As the plan of the Chancel was not favorable for such disposal of it, it was hung in Dr. Caner's house just across the burial ground. In the crisis of 1776, when the minister's house was sacked and burned, the picture was at last preserved in the old John Hancock house on Beacon Street.

I have already referred to Dr. Caner's sudden departure for Halifax when he carried off our early silver and church records. Our present record books of births, marriages and death were prepared by Mr. H. H. Edes in 1910.

It was a lack of these records that greatly handicapped the proprietors of King's Chapel, and especially in that long protracted litigation over the Price Fund. By the industry of Col. May the substance of those records was sought out and preserved, with marked industry and care. And he was able to obtain happy reward of his labors in that after many years' correspondence he could note in one of the Church Registers, so beautifully written in his own hand, that the originals were at last received by him, Oct. 25, 1805, from Mr. John Gore, merchant, who procured them from the heirs of Dr. Caner. No better record need be made of Col. May, I think, than that engraved on his tablet, which closes in these words of Dr. Greenwood: "He might have been traced through every quarter of the city by the footprints of his benefactions."

III. Samuel Atkins Eliot was the son of Samuel Eliot who died in Boston in 1820. He was born in his father's house, just across Tremont Street from the Chapel, in the year 1798. His was a home of wealth, for his father had accumulated what was perhaps the largest fortune in Boston in his day. Up Beacon Street behind the house was a lovely terraced garden; and across Beacon Street where the Tremont Building is, the open land had been transformed into another beautiful garden. After young Eliot's marriage with Mary Lyman of Waltham, in 1826, he built himself a house on Beacon Street, about where the building of the American Unitarian Association now is. This house he furnished luxuriously for the time. Mr. Henry James in his biography of Mr. Eliot's famous son, the president of Harvard, says: "Presumably old Theodore Lyman approved the accounts, for he paid all the bills as a present to the young people."

Eliot graduated from Harvard in 1817 and at his father's desire entered the Divinity School, where he finished the course. However he never took a parish. For two years he

studied patiently the languages and literature of Europe, where then for three years, he lived and studied. A biographer says of him: "His previous habits seemed to point to a life of refined and scholarly ease; but he became in the highest and best sense the servant of the public and no man ever filled that place with more faithful industry, with more entire disinterestness, and with more utter absence of all selfward considerations."

For three years Eliot was the Mayor of Boston, 1837-39; for eleven years he was Treasurer of Harvard, 1842-1853; in 1850 he was a member of Congress; he was President of the Boston Gas Light Company; he is often reputed to have had the first installed bath-tub in Boston and to have "set up a pioneer ice-chest." Of the Prison Discipline Society, a truly pioneer organization of prison reform, he was successively Manager, Treasurer, Vice-President and President. He was the first President of the Boston Provident Association, of which with his Pastor here, Rev. Ephraim Peabody, and Mr. Francis E. Parker, he was the founder. That Society, now at 41 Hawkins Street, has led or followed every line of philanthropic and charitable reform, which our city and nation knows. Under his city administration the Hospital for the Insane in South Boston was erected and opened for patients. He wrote a history of Harvard College. He worked closely with President Jared Sparks of Harvard, when he brought together the letters and writings of George Washington; and Sparks records his substantial and valuable aid to the work "promoted in no small degree by his friendly offices and personal exertions."

It is however the service of this distinguished layman to King's Chapel that I would most happily recall. He lived through the pastorates of Dr. Freeman, Mr. Cary, Dr. Greenwood, Dr. Peabody and Mr. Foote. His son Charles

William married Dr. Peabody's daughter Ellen and his daughter Frances married Mr. Foote. He assisted in the publication of the collected sermons of Dr. Greenwood and Dr. Peabody and himself wrote the tender and appreciative memoirs, as introductions to each volume. For twenty-two years he served as Senior Warden and Vestryman. He taught in the Sunday School and wrote a book on Biblical Interpretation.

One of Mr. Eliot's attainments, the one his descendants cherish most, it may be, arose out of his great love for and pursuit of music. King's Chapel was always a favorite center of music. One of the earliest records is of a sacred concert, performed by the Musical Society of Boston on January 10, 1786, "for the benefit and relief of poor prisoners confined in the jail in this town." Again on September 4, 1789, were sung parts of the Oratorios of the Messiah, of Samson and of Jonah, in the presence of President George Washington. The Handel and Haydn Society, formed in 1815 gave no less than seven concerts in the Chapel. With memories like these in his youthful mind, Eliot devoted himself to the wider cultivation of music in the churches and schools of Boston. When a member of the School Committee he was able to introduce the teaching of music into the public schools, making Boston the first American city to have music a part of the school curriculum. With his friend, William C. Woodbridge, Eliot founded the Academy of Music. An old theater on Federal Street was reconstructed into a music hall under the name of the Odeon. At its opening Eliot, its President, gave an address on music, emphasizing three points, Music (1) an auxiliary to Education; (2) a pleasure to the ear; (3) a Power of producing moral and mental emotion. In the Odeon, under Eliot's Presidency, Beethoven's symphonies were performed for the first time in Boston and in this country. Here also Romberg's music for Schiller's



'Song of the Bell' was given to the public, in an English translation by Eliot.

For more than twenty years he had charge of the music of this Chapel, singing in the volunteer choir, which he organized, gathering the singers here and in his own home for rehearsals. From this singers' gallery he had hurried on a Sunday to quell the famous Broad Street riot. Twice on Sundays he led his family in a little procession down Beacon Street for church, the children "apt to straggle," so Mr. Henry James records, "in the afternoon, reflecting hungrily that their father, whom the balcony overhead raised a few feet nearer heaven, was passing out bits of peppermint to help his fellow members in the choir keep awake."

Mr. Eliot's later years were spent with his son in Cambridge. He gave up his keys of the church and the organ. The Vestry voted their gratitude, recording their regret and saying that during his period of direction "the music has been distinguished for an appropriateness, solemnity, and beauty which we believe to be unequalled by the music of any choir with which we have been acquainted." Late in life a business connection came to failure and all his property and that of his wife passed into the hands of creditors. He refused any other settlement of the business. Dr. A. P. Peabody says: "From ample wealth, honorably held and used, he sank, or rather rose into an even more honorable poverty,—this, too, with undisturbed spirit, and, as his wife told me, without the loss of a single night's sleep."

IV. I have tried particularly to recall distinguished laymen of King's Chapel who, with all their wider influence as citizens of this commonwealth, yet devoted themselves to the worship of this Chapel and also sought with their ministers to give it its distinctive religious, ecclesiastical and theological character. I have noted the cherishing of the

English Book of Common Prayer; the theory of clerical ordination as set forth by Thomas Bulfinch; the patient care of church records and traditions through the fidelity of Joseph May; the love of the beauty of Christian Worship in music and song through the devotion of Samuel Atkins Eliot. The treasuring of these traditions during the nineteenth century with an ever growing emphasis upon the Chapel's particular contribution to the religious life of Boston is seen in the ideas and character of a layman like George Barrell Emerson.

Writing in 1845 Mr. Emerson said: "You are aware that our Chapel has no connection, except that of a common faith and the bonds of charity and Christian fellowship with any other Society of Christians. We hold ourselves accountable to God only for our faith in him, and for the mode in which we shall worship him. We hold no man master, for we believe that one is our Master, even Christ, and that all men are brethren." Such a sentiment must be estimated in the light of the many individualistic, almost revolutionary efforts of social, political, charitable, economic, religious and other reforms, that stirred our nation in the years before the Civil War. The members of King's Chapel feared, I may say hated religious controversy, contention, hot arguments, bitterness in church life. They refused to join formally in all church councils, where in the last century religious bitterness was so easily engendered.

George B. Emerson was a distinguished layman of Boston. He was born in Wells, Maine, then a district of Massachusetts, September 12, 1797, and died in March, 1881, at the home of his son-in-law, the Hon. John Lowell, in Chestnut Hill. He graduated at Harvard in 1817 and devoted his long life to every aspect of public teaching and educational reform. His classmate, George Bancroft, said: "I remember nothing of him that was not pure and ingenuous." In 1830 through his efforts chiefly an Institute



THE NORTH STAIRWAY



of Instruction was formed; and a memorial to the General Court of Massachusetts from this Institute resulted in the Massachusetts Board of Education, which started Horace Mann on his national and international career of educational reform. The Normal Schools of Massachusetts were largely the result of Emerson's work. He was instrumental in founding the Boston Mechanical Institute, the Boston Natural History Society; with his friend Governor William Sullivan he wrote a Political Class-Book, for the education of office holders. He was a pioneer in the better education of women. He lectured widely on education; with Bishop Alonzo Potter of New York he wrote a book called "The School and Schoolmaster" in 1843. He wrote a comprehensive and definite book, "Trees and Shrubs of Massachusetts," which he dedicated to Prof. Asa Gray. At his suggestion a large sum of money to be given by Mr. James Arnold of New Bedford, his brother-in-law, to Harvard University, was used for the founding of the Arnold Arboretum, the planting of which and the work of which Emerson "watched as he would have watched the laying out and planting of his own private grounds." When Henry Hallam, writing an introduction to Spencer's Poem, "The Faery Queen," remarked that a list of trees, which Spencer in his verse recorded as growing together in the same wood, could not possibly be found thus, Emerson in a forest near Boston found them all living happily together.

Unitarianism in the time of Emerson and his associates in King's Chapel, and in the older churches of Boston, had certain emphases that are often neglected or viewed otherwise today. Their desire for organic cooperation was very limited. That limitation was not a limitation of sympathy, or spiritual cooperation, but there was a fear of losing by too close organization certain precious convictions that were the source of inspiration. Having a definite faith these men clung to it for themselves and were loth to have

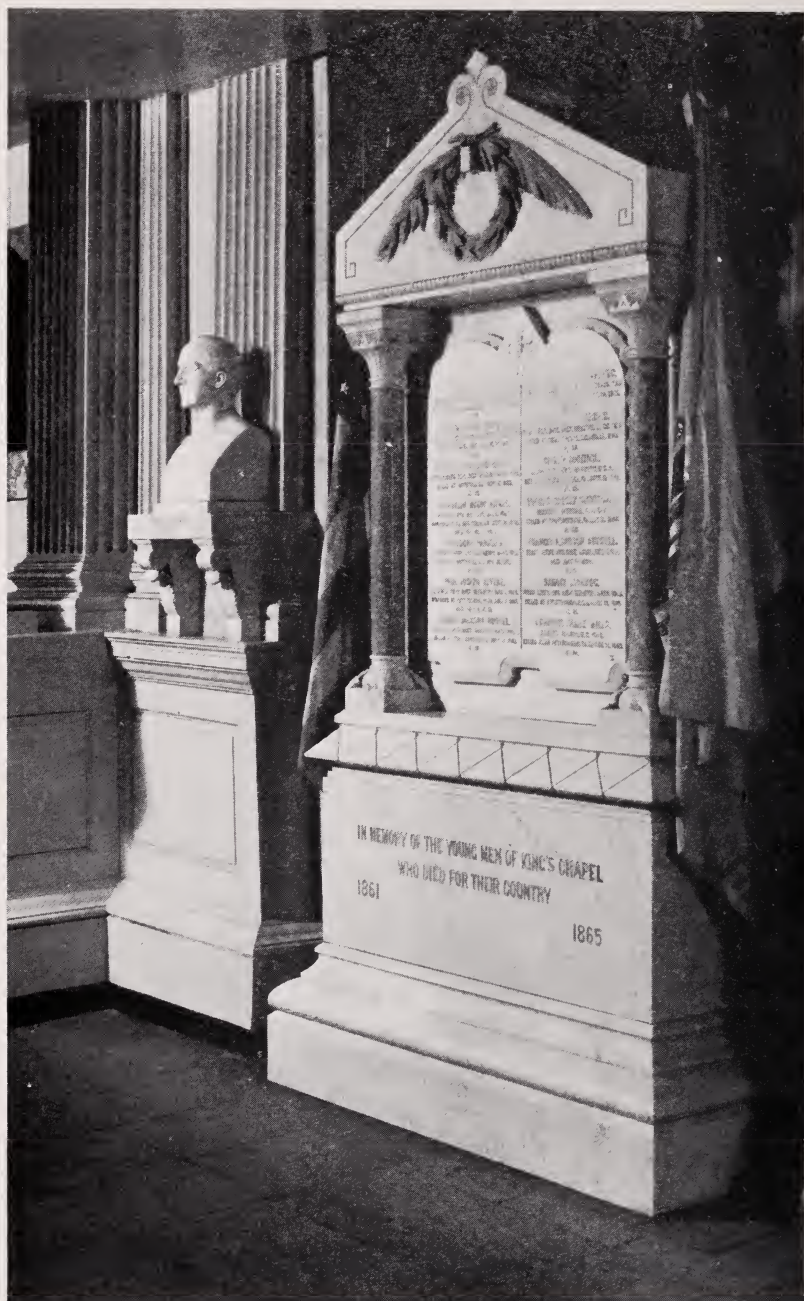


the appearance of dictating in any way the faith of others. It was this that kept King's Chapel in that period from joining too closely as a church in promoting organic efforts in public life or in sharing formally in church activities even where sympathy and good will and practical cooperation were unbounded.

When Rev. Thomas B. Fox was installed at the Warren Street Chapel in 1845, King's Chapel was invited to be present by pastor and delegate to assist in the installation. And although members of King's Chapel had contributed to the building of the Warren Street Chapel, a "children's church," established by Rev. Charles Francis Barnard, in 1836, and had contributed far more generously than the members of any other church, the invitation was refused. And Emerson, the Senior Warden, replied: "We cannot strictly comply with your invitation, and divers considerations move us to take no part in these your solemnities. We trust, however, that the feelings of kindness and sympathy which have hitherto existed . . . will prevent any doubts of our cordial sympathy in the events of this day." And again when Dr. Rufus Ellis in 1853 became minister of the First Church in Boston, although Dr. Ellis as a child had been baptized by Dr. Freeman, the Wardens respectfully declined attending by delegate. In King's Chapel, since 1787, no delegates of other churches have ever been officially invited to ordinations or installations.

The definite Christian character of the laymen of King's Chapel in the 19th century was fixed in their belief and faith. When Mr. William Minot, of that house of honored trustees, died in 1883, he said before his death, "I have no hope but in my Saviour,—through him alone I have a trembling, yet confident assurance of heavenly happiness." When Mr. Emerson in 1844 published his address before the Bridgewater Normal School he wrote: "I am aware that my idea of the character of a teacher may by some be





CIVIL WAR MEMORIAL  
ARTHUR T. LYMAN MONUMENT

considered visionary. I hope it will not always be so; for there is nothing in it which is not borrowed from the Gospel; and it seems to me not quite visionary to point to Jesus Christ and to tell the young teacher that he must always have his eyes on Him, and in all things, endeavor to imitate His example."

V. Arthur Theodore Lyman was born in Boston, December 8, 1832, and died in Waltham October 24, 1915. His father, George Williams Lyman, became a proprietor of Pew No. 13 in King's Chapel in 1826. Mr. Lyman graduated from Harvard College and for a few years was engaged in East India trade. This he gave up to be associated with his father in the cotton manufacturing industry. When one studies the various textile industries of New England or the nation and follows their later history he finds himself reading the business biography of Arthur Theodore Lyman. There are very few phases of these industries in the last half of the 19th century and the earlier years of the 20th, that were not largely shaped and directed by his business acumen, integrity and wisdom. He was president or otherwise an officer of more corporations that built up the wealth of Massachusetts and New England than I need to recall here. He served his college as overseer; and many educational, historical and philanthropic societies knew him as their president. He was president of the Boston Athenaeum from 1895-1916; from time to time he held the chief office in many departments of our denominational life. Mr. Lyman held no, or few political offices. Added to the constant care for his business and philanthropic life he was devoted to the development of the beautiful estate which his grandfather Theodore had acquired in 1793 in Waltham, known as "The Vale;" and to the material and spiritual purposes of King's Chapel. Of him Miss Mary P. Sears wrote: "I think of him in two ways; as he was when you walked along the garden path



with him and he cut for you some beautiful rose or hawthorne spray; and his life of wonderful, faithful, quiet loyalty and strength, doing his daily work and duty unselfishly without ever making a noise about what he did."

In 1863, two years after Mr. Henry Wilder Foote became the minister of King's Chapel, Mr. Lyman was elected to the Vestry; in 1877 he became the Senior Warden. This office he held until the year of his death, a term of service of fifty-two years, the longest of any layman in the Chapel's history. No church ever had more constant and devoted care from any layman than that which Mr. Lyman gave to King's Chapel. Every problem of constructional, financial and administrative need fell under his watchful eye and with his associates received prompt and wise solution. The preservation of this building just as we who are here now see it, comparatively unchanged from the plan of the architect is due in inestimable measure to the watchfulness of Mr. Lyman over the traditions and developments that the proprietors of this church held so closely in their hearts. In all Mr. Lyman's practical oversight of this building and its needs, he was himself controlled by his definite, clear religious convictions. He loved the King's Chapel Book of Common Prayer and in the many suggestions that always found utterance for revision, or for supplanting it by a simpler form of service, his was always the part of a doctrinal student. He knew the character and the implications of theological truth as they were tested by changing popular opinion, both in regard to the new thought of any age and in regard to their bearing on Christian worship. In prayer book revision he followed every turn of phrase or religious word that the various discussions brought to light; and his careful analysis of religious terminology are preserved in many notes and letters. He was what some like to call a Channing Unitarian, at least in so far as that means a spiritual interpretation of Unitarianism and Chris-



tianity. To him no circle of religious speculation or practice need be larger than one that could bear the Christian name; and he loved his denomination only as it was identified somehow with the Christian Church Universal. In religious controversy "he listened," as one has said, "not to men, but elsewhere,—to the truth, to the right."

Once as a boy he wrote to a friend: "We went to church this morning, but we had more of a lecture than a sermon." And in another letter he says: "I was especially disgusted with the remarks of the preacher, who held forth on the Old School doctrine of innate depravity, which, apart from its falseness and injurious tendencies, is in my opinion utterly impious." To his son Arthur, on entering college, he wrote: "Whatever views you may hear as to the origin or evidence of Christianity, . . . the great fact remains that its doctrines are substantially those of the very best and highest of the human race."

Of King's Chapel and the denomination Mr. Lyman wrote in 1895 to Howard N. Brown, his minister, to whom also more than a hundred letters are preserved: "King's Chapel can help itself and the denomination by taking an active part in the Unitarian work—it's a good and needed work. At the same time it has a position of its own to maintain . . . A prominent position in the Unitarian body and a proper place in the Church Universal seem to me not only not inconsistent, but most appropriate and satisfactory." He cared much for Mr. Foote's word uttered a short time before his death: "I have tried to make King's Chapel stand in its place in the Kingdom of Christ and in fellowship with all Christians." "The Annals of King's Chapel," the priceless record of this church, begun by Mr. Foote and completed after his death by Henry H. Edes, was made possible through the generosity of Mr. Lyman.

The most crucial action of King's Chapel in modern times is connected with the Indenture of 1907, when Mr. Lyman

and other proprietors took steps for the preservation of the future of this Chapel and its invested funds. Under this indenture all the property of the proprietors was lodged in three trustees. Their duty was to guard the funds with care and to hold the Chapel forever, so far as could be provided, "for Christian Worship." To Mr. Lyman and his associates it was a vital problem as to what the destiny of the Chapel might be, because twenty-five years ago the type of Christianity the proprietors of King's Chapel had cherished was being severely tested. Mr. Lyman, like his associates, were lovers of Harvard University. In his will he had made that University his residuary legatee. In the Indenture of 1907 it was provided that whenever a vacancy occurred in the board of the three trustees, that vacancy could not be filled until a majority of the then existing faculty of the Harvard Divinity School had been consulted and their agreement obtained.

Mr. Lyman is the only layman of King's Chapel, of whom I have spoken today, whom I myself can recall. I can see him now in my memory as he walked slowly, quietly, watchfully, up the aisle to the minister's room to give his greeting to and assure the minister of his warmest sympathy. He was as regular and faithful as the minister himself. His marble memorial in the quiet corner of the Chapel, where he himself stood so often, is a symbol of his fidelity to the Christian worship here. "He lived and died in the full sunlight of religion."

## APPENDIX I.

### THE MRS. ARTHUR T. LYMAN MEMORIAL FUND.

Twenty-five years ago this April the Parishioners of King's Chapel raised a Fund as a Memorial to M<sup>rs</sup> Arthur T. Lyman who died March 28, 1894, "This Fund to be called The M<sup>rs</sup> Arthur T. Lyman Fund and so incorporated in the Deed of Trusts." The date of the trust is April 25, 1894.

In charge of a Board of 5 Trustees the interest of the Fund is devoted to Worthy Nurses of the Instructive District-Nursing Association, who have served faithfully and broken down under the strain of work and care; also part of the Interest Money is used when the call is urgent by the Association for extra aid.—

The Trustees however are free to use the money otherwise than in the I.D.N.A. should that Association fail to continue its good work—Also the Trustees can at any time, should it seem best, donate the Fund, as a whole to some Worthy Interest where the Fund may prove a more Permanent Memorial. Because of M<sup>rs</sup> Lyman's deep interest in the welfare of faithful Nurses the I.D.N.A. was selected as best fitted to express M<sup>rs</sup> Lyman's sympathy and interest.—

The Trustees have full power to fill all vacancies on the Board of Trustees.—

An Annual Meeting is held in January and from the

I.D.N.A. the expression always comes "We do not know what we would do without the M<sup>rs</sup> Arthur T Lyman Fund, it always comes to our aid in most crucial moments and is of inestimable value."—

The amount of the Fund today is \$6,187.99<sup>cts</sup> and pays annually in two installments to the I.D.N.A. \$290.—

M<sup>rs</sup> Lyman died March 28, 1894.

Respectfully submitted

MARY F. BARTLETT

President

(April, 1919)

In December, 1901, the trustees of the Instructive District Nursing Association placed a tablet in their rooms with the following inscription: "In grateful memory of Mrs. Arthur T. Lyman. She gave to human need, to human suffering, a deep, tender, overflowing sympathy,—the steadfast, uplifting, holy love of one whose life was hid with Christ in God."

The inscription was written by Miss Mary P. Sears. The tablet was of bronze with a design of Easter lilies.

APPENDIX II.  
THE PRICE FUND.  
DEPOSITION OF JOSEPH MAY.

The history of The Price Fund is told in Chapter XXIII of the second volume of "Annals of King's Chapel. The will of William Price, dated November 30, 1770, devised to King's Chapel his mansion house on Cornhill, now Washington Street, in what is called "Newspaper Row," reserving a life interest in it for his wife and two nieces, Sarah and Margaret Creese, enjoining them to keep it "in very good repair at their own expense." Any early record of the acceptance of the property was lost when the rector, Henry Caner, hurriedly left Boston in 1776, taking the Holy Communion Silver and many of the church records with him. The donation was however accepted in proper form on August 30, 1789.

Because of the changes in doctrinal belief, and the independence of King's Chapel several law suits were entered into over the many claims made upon the fund. The first was in 1813 in which the right of King's Chapel to the property was sustained against William Pelham, a nephew of Sarah and Margaret Creese. The second was between King's Chapel and the Wardens and Rector of Trinity Church, in 1824-1828.

A third law suit was entered into on behalf of the Protestant Episcopal Church in the Diocese of Massachusetts in 1862. The conditions of the suit of 1824-1828 were sustained.



The following copy of the deposition of Joseph May, the Junior Warden of King's Chapel, in his own handwriting came into possession of the Chapel in 1937, having been found among certain papers in a closet in West Medford.

### DEPOSITION OF JOSEPH MAY

I Joseph May of Boston in the County of Suffolk and Commonwealth of Massachusetts, Esquire, being of lawful age to testify, on oath say: That on the fourteenth day of February A.D. seventeen hundred and eighty five, I bought of James Apthorp Esq<sup>r</sup> Pew No. 61 and became a proprietor in King's Chapel in said Boston & have continued to be so ever since. At Easter 1793, I was chosen a warden of that Church and excepting the years 1796 & 1797 have been annually chosen & have served as Warden ever since until this day, agreeably united in the office, during the last Twenty-eight years with Ebenezer Oliver Esquire. In April 1809 Sarah Creese survivor of the two nieces of the late William Price died leaving the Price estate, so called, in the occupation of William Pelham, her nephew, who refused to surrender the possession, until the Rector and Wardens of King's Chapel recovered a Judgment of the Supreme Judicial Court, and obtained seizin in 1813. On the twenty sixth day of July A. D. eighteen hundred and thirteen, Joseph Foster Esqr called in at the office of the Boston Marine Insurance Company, whereof I am Secretary, without any special business, that I can recollect; among other conversation, we spake of the recovery of the Price estate by the Rector and Wardens of King's Chapel, as being right and proper. In this opinion we agreed. He took from his pocket a paper, which I think he said, he found among the papers of the late Bishop Parker; but on the trial of the Cause now pending between Trinity Church and King's Chapel, I understood him to say, that he found it in a trunk or box among the Papers

of his Predecessors, former Wardens of Trinity Church, & that since I returned it to him, he knows not what has become of it. Upon reading said paper, I perceived it to have signatures, which I knew to be original; for I had frequently seen Rev. Mr. Freeman, Dr. Bulfinch, and Mr. Hutchinson write & was familiarly acquainted with their signatures. I then requested him to allow me to take a Copy of it to which he readily assented, and I took a correct copy (which I still retain) and to that Copy annexed at the time a certificate with the date of taking the Copy. The Original I soon after returned to Mr. Foster & thanked him for the loan of it. The said Paper, I think was in the hand writing of the late Judge Minot, & contained the following words & none other. "In persuance of a vote of the Minister, Wardens, Vestrymen & proprietors of Pews of the Stone Chapel, otherwise called the King's Chapel in Boston at a Meeting held August 30th 1789, these certify that We do accept the donation of William Price agreeable to his Last Will and Testament, and will as far as possible strictly fulfil the said Will and every part thereof. James Freeman, Rector of the said Chapel, Thomas Bulfinch, Shrimpton Hutchinson, Wardens of the said Chapel, To the Rector & Wardens of Trinity Church Boston."

Interrogatories by William H Gardiner Esq. Counsel on behalf of the Rector, Wardens, & Proprietors of Trinity Church. 1. Int<sup>y</sup>. Were you present at a meeting of King's Chapel Church on the 30<sup>th</sup> of August 1789. for the purpose of accepting the price donation? If yea, how was said Meeting called? Of what body did it consist?—who were present?—Answer. I was present at said meeting. I believe it was called by a printed notice, circulated among the Proprietors:—but of this, I am not confident;—It was a Proprietors meeting. I cannot undertake to name the individuals, who were present. 2 Int<sup>y</sup>. To what sect of Christians did the Proprietors of King's Chapel profess to

belong, at the time of said Vote of acceptance?—Answer. They called themselves Episcopalians.—3 Int<sup>y</sup>. Were they then,—and have they at any time since,—been under the superintendance or jurisdiction of any Bishop?—Answer. No, as far as I know any thing about it.—4 Int<sup>y</sup>. Had they at that time a Minister settled over them? If yea, who was he, and how was he ordained? Answer. After having applied for Episcopal ordination & without success, the Church ordained Revd. James Freeman in the year 1787. There was a provision in that Ordination, That, when Episcopal Ordination could be obtained on such terms as we could accept, it should be received. Revd Mr. Freeman has continued to be Minister of said Church, from the time of said Ordination to the present.—5. Int<sup>y</sup>. What did you understand at the time to be the reason that Episcopal ordination was refused? Answer. I do not know what was the Reason.—6 Int<sup>y</sup> What conditions did you insist on as the terms of an Episcopal ordination? Answer. My own view was that we might receive Episcopal Ordination, when no article of faith should be required of us, which was not expressed in scriptural language. 7. Int<sup>y</sup>, Did not the Proprietors of the Chapel at that time, generally as well as their Minister, profess Unitarianism? Answer. I believe they were generally Unitarians. 8. Int<sup>y</sup>. What was the Liturgy or form of Church service in use there at the time of Dr Freemans ordination? How and by whom was the same prepared? How long had it then been & how long did it continue to be in use? Answer—It was the Liturgy of the English Episcopal Church, as reformed by our Church in 1785. The same has been used by us without any essential variation from that time to the present.—9. Int<sup>y</sup>—How many persons, proprietors of pews, at the beginning of the Revolutionary War, were living in Boston on the 18<sup>th</sup> Nov. 1787? and who were they?—Answer. John Box, Gilbert Deblois, Shrimpton

Hutchinson, Theodore Dehon, Thomas Clement, Peter Roe Dalton, Dorothy Wharton, Ambrose Vincent, Andrew Johonnot, Herman Brimmer, Robert Hewes, Charles Miller, Samuel G. Jarvis, John Haskins, Martha Harvey, Joseph Eayres, Levi Jennings, Thomas Bulfinch, Mathew Nasro, besides Caleb Blanchard who then owned pew No. 12 jointly with John Taylor. (The deed being in Taylor's name) and the heirs of Charles Apthorp of Francis Johonnot, of Col. Mascarine, and of James Forbes. I say that Blanchard was owner of the half pew, from the fact of having seen Taylor's written acknowledgement to that effect. I have no other knowledge upon the subject. The Wardens on the production of said acknowledgement, gave Blanchard a deed of the Pew. Aug<sup>t</sup> 20<sup>th</sup> 1789.—10 Int<sup>y</sup>. How do you know, they were old Proprietors? Answer. They were acknowledged as such by the Proprietors. 11 Int<sup>y</sup>. How did each of these Proprietors vote on the question of Ordination of Dr Freeman? Do you know of your own knowledge how each voted? Answer.—When the Proprietors in 1787 found they could not obtain Episcopal ordination for their Minister, they determined to ordain him themselves. When this intention was made known to them by a Committee of King's Chapel, several of the old proprietors made a Protest against that measure. None of those who disapproved of the Ordination attended, and I believe every one who did attend voted in favor of it. It should be remembered, that after Public Worship at Kings Chapel, was suspended by the absence of Dr Caner, most of the Proprietors of that Church went to Trinity Church. The Rev Mr Parker having continued with his Church through the seige of Boston was very popular. From March 1776, to October 1782 divine Service at King's Chapel, was held but occasionally, and the christian ordinances were very rarely administered there till Mr Freeman was ordained in 1787,—during which period



the said Old Proprietors became so well satisfied at Trinity Church where the Ordinances were duly administered without interruption, that many of them continued there always after,—probably some of them from attachment to the mother country, or her claims on the Colonies.—12 Int<sup>y</sup>.—Where were the Materials found from which the last volume of Records of the Chapel was made up? Were there any other than scattered Memoranda? Did you transcribe all you found, or a part only.—Answer.—The Records were made up from minutes of the Meetings which had been kept mostly by myself. In consequence of the Records of the Church having been carried off by D<sup>r</sup> Caner in 1776, there were Memoranda merely made at the time, in the hope, that the Records thus carried off would be returned, When that hope failed, a Vote of the Church was passed to make up the Records from such materials as we had, & the Volume was made up accordingly.—I made up the Records myself from all the Memoranda, which I found, tho' I do not undertake to say, that they are a literal transcript of the Memoranda. But they are true Records.—13 Int<sup>y</sup>. Were the Minutes spoken of, & not kept by yourself, authenticated by any signature? Do you know that they were in all cases, made and kept as a Record,—and intended at the time they were made up for such? Answer.—Some of the Minutes not made by Myself, were, and some were not authenticated by a signature.—I know of no other purpose, for which they could have been kept & intended, unless, as and for a Record.—14 Int<sup>y</sup>. How was the present Record of the Meeting of Aug<sup>t</sup> 30<sup>th</sup> 1789 made up?—Answer. From the best of my recollection, it was made from a paper written by Judge Minot, and I feel great disappointment, that I do not find the same among the papers which have been preserved. 15 Int<sup>y</sup>, How did the Persons who became Proprietors of pews in the Chapel, after the Revolution, & before the ordination



of aforesaid, generally acquire the titles to their pews?—Answer. Some of the then Proprietors purchased their pews of the Old Proprietors, and some purchased of the wardens of the Church. 16. Int<sup>y</sup>.—What evidence was required by the Society of such title? What forms were to be complied with? Was there any deed. If yea, by whom executed & where recorded? Or how did the Society know who were not legal Pew holders?—Answer,—The evidence required was the holding of a deed.—In some cases, the deeds were executed by old proprietors to New;—and in some cases, by the Wardens of the Church in behalf of the church. The deeds were sometimes recorded in the County Registry of deeds, and after we found the book of Records of deeds of pews, belonging to the Church, they were recorded in that book. 17. Int<sup>y</sup>.—Were not the Pews, of many Refugee Proprietors, declared during their absence, to have become forfeited to the use of the Church? If yea, on what ground?—Answer,—They were, and on account of arrears of Taxes, and pursuant to a Vote passed by the Proprietors at an Easter Meeting April 4<sup>th</sup> 1768, —which was then printed & delivered to each proprietor.— 18 Int<sup>y</sup>. Were any taxes due upon such pews, other than those which had accrued during the absence of such Refugees? Answer. I should think, there were balances of taxes due, generally from the proprietors at the time of the evacuation of Boston. They were generally balances for the then current year, though some of them were old balances. This is according to the best of my recollection. The year ends at Easter, and Easter is always after the Twenty first of March. By balances of the then current year, I mean those which would become due at Easter in that year. 19 Int<sup>y</sup>.—Was any demand made, upon the Owners by the Wardens for the taxes due, before such declaration of forfeiture, or any notice given to them?—Answer.—I do not know, that any particular demand was made on the ab-

sentee proprietors; though some of them had agents here.—Nor, do I know that any particular demand was made for the taxes on any of the proprietors, whose pews were declared forfeited.—I was not then Warden and know nothing about it. Had there been any particular demand, I should probably have known of it.—20 Int<sup>y</sup>. Did not Dr Freeman indicate to you a disposition to resign the Ministry of the Chapel at or about the time of the institution of the Price Lectures? Had you not conversations with Dr Freeman respecting such resignation? If yea, what was the cause stated by Dr Freeman of such desire. Answer, Dr. Freeman never intimated to me, at that time, any such Intentions, nor had I at that time, any conversation with him on that subject.—The first knowledge I had of his having such desire was derived from a written communication to me from him.—He had a very strong dislike to introducing Lectures into the Church, and that I understood from him to be the cause of his wishing to resign his office. 21 Int<sup>y</sup>. Have you not heard Dr Freeman say, that he did not consider the Chapel Society an Episcopal Church? have you not heard him say, that, he did not consider it entitled to the Price donation? (objected to by C P Curtis Esq. Counsel for King's Chapel.) Answer.—I do not think I ever heard Dr Freeman say so. 22 Int<sup>y</sup>.—When was the written communication, above referred to, made to you by Dr Freeman?—Answer.—It is my impression that it was in the year 1813 but I cannot be confident.—23<sup>d</sup> Int<sup>y</sup>. Was any particular form of deed prescribed by the Society between the years 1783 and 1790, for the conveyance of title to pews.—If yea—annex a Copy of the same . . . Answer. None such was prescribed.—24 Int<sup>y</sup>. Was one form of deed in all cases, or generally, used for the conveyance of Pews between those years? If yea, annex a Copy thereof . . . —Answer. The old form of deeds continued to be used as far as I know by the Wardens

omitting the word "Kings" in the title of the Church.—This was to prevent popular clamour, which changed Kings street to State street, & Queen's street to Court street;—And the deeds given by Individuals of their Pews, as far as I have any Knowledge, were absolutely the same. 25 Int<sup>y</sup>. What persons between those years, purchased of the Wardens, & what persons purchased of Individuals to your Knowledge? And what were the dates of their respective purchases?—Answer. Agreements were first made between the Parties as to the price, & then the Seller surrendered his deed to the wardens, and the Wardens made a new deed to the purchaser . . . I know of only three instances of a different mode of conveyance. In two of those three cases, I was purchaser. And in the other, I was Seller.—26 Int<sup>y</sup>. How did the old Proprietors divide on the Question of altering the Liturgy, & ordaining Mr Freeman in the Manner he was ordained?—Answer.—On the twentieth feb. 1785. Thomas Bulfinch & Shrimpton Hutchinson wardens, and John Haskins, Charles Williams, Charles Miller, John Gardiner, Perez Morton, Samuel Breck, & John Wheelwright, were a Committee to make alterations in the Liturgy, then used in King's Chapel; The five first named were Old Proprietors. At Easter the Committee reported the alterations they had made. After being considered & *abated* at several adjourned Meetings . . . On the nineteenth June following at a special Meeting for this purpose, (None but Proprietors voting) on the question. That, the Common Prayer as it now stands amended be adopted by this Church as the form of Prayer, to be used, in future by this Church and Congregation.—The Yeas were, Thomas Bulfinch, Andrew Johonnot, Charles Miller, Robert Hewes, Thomas Clement, Joseph Eayres, Mary Johonnot, by her son and Proxy, Henry Johnson, John Gardiner, John Wheelwright, Joseph May, John Jutan, Ebenezer Oliver, George R Minot, John Amory, John Templeman, Joseph

Barrell, Joseph Coolidge, Jacob Porter, Samuel Breck, Perez Morton,—being Twenty,—The first named Seven were old Proprietors.—The Nays were James Ivers, Proxy of Barlow Trecothick of London, Charles Williams,—John Haskins,—Ambrose Vincent,—Theodore Dehon,—Matthew Nasro,—& John Box,—being seven old Proprietors, but the three last named had joined Trinity Church in 1776, and always after continued with that Society.—Mr Vincent continued at Kings Chapel, and served in 1786 & 1787, as a vestryman.—Mr Ivers, Mr Williams, & Mr Haskins, left King's Chapel.—I am unable to state particularly how the Old proprietors divided on the question, of Mr Freemans ordination.—But, the following Old Proprietors continued with us after the Ordination; & except Three or four of them, died Members of King's Chapel Society,—Thomas Bulfinch,—Caleb Blanchard,—Ambrose Vincent, — Shrimpton Hutchinson, — Thomas Clement, Mary Johonnot,—Dorothy Wharton,—Andrew Johonnot, Herman Brimmer,—Peter Roe Dalton,—Robert Hewes,—Charles Miller,—Martha Harvey,—Joseph Eayres,—Levi Jennings—& Mr Mascarine. 27. Int<sup>y</sup>—Did the female Pewholders you have named, appear at the Meeting, or Vote in any way upon these questions?—Answer.—None that I can remember except Mary Johonnot who voted by her Son and Proxy, Henry Johnson.—28. Int<sup>y</sup>—How was the Mode of Ordination for Dr Freeman determined on? What was the form adopted,? And by what Act, was he constituted Rector of the Chapel.? Answer.—The Mode was determined by a Vote of the wardens Vestrymen Proprietors & Congregation. The act constituting him Rector consisted in passing a Vote to that Effect, at a Meeting, on Sunday at the Church, called and advertised for that purpose; and in his declaring publicly his acceptance of the office before the Church and People then and there assembled.—29<sup>th</sup> Int<sup>y</sup>. Was the question put to the pro-

prietors of Pews alone or to the whole congregation? Answer.—It was put to the Wardens, Vestrymen, Proprietors, & Congregation. 30<sup>th</sup> Int<sup>y</sup>. In what manner did they signify their assent? By answering Yea.? or holding up their hands. Answer By holding up their hands. 31<sup>st</sup> Int<sup>y</sup>. Were those who were opposed to the ordination, called upon to signify their minds before the vote was declared? Answer Yes. 32 Int<sup>y</sup> Was it not supposed among the Proprietors disposed to reform, that the Refugee Proprietors would be unfavorable thereto?—Answer. I know nothing of it—having never heard to my recollection, the question stated any where. 33 Int<sup>y</sup> Were not those persons who became Proprietors of pews, in the Chapel, after the peace, generally reputed to be Unitarians, or adverse to some of the Doctrines and forms held by the Church of England? Were they in general Persons who at that time were Members of some other Episcopal Church, or did they come from Congregational Societies or families? Did Ebenezer Oliver,—Samuel Blagge,—Perez Morton,—Isaiah Doane,—William Deblois,—Kirk Boot, John Homer, John Winthrop,—Simeon Mayo, Aaron Dexter,—George R Minot,—John Gregory, William Turner,—Thomas Curtis,—John Amory,—Abraham Edwards, John Coffin Jones,—Thomas Bartlett,—John Marston,—Charles Bulfinch,—Stephen Fales,—Joseph Otis,—Jacob Porter,—John Boit,—John Templeman, Nathaniel S Thayer,—Henry N Rogers,—James Sivan, Samuel Breck & yourself became Proprietors after the peace and before the ordination of Dr Freeman? Were they generally, or were any of them, and if any, who? Members at the time of some Episcopal church, of the Church of England,—or were they generally (and if there were any Exceptions name them.) opposed to some of the tenets of that Church? Were there any other Persons who became Proprietors within the same period? Answer.—After the termination of the Siege of



Boston in March 1776, the prayers for the King were publicly read in Trinity Church, until the popular sensation was considerably excited, and many friends of the American cause were displeased.—When Mr Freeman commenced as Rector at Kings Chapel in Oct<sup>r</sup> 1782, the Congregation was very small, consisting I should think of not more than about a dozen families. Many of Mr Freeman's personal friends joined the Society, & others, from other considerations.—I never heard the Doctrine of the Trinity discussed among the Members of Kings Chapel congregation until 1785. All went on quietly as in other Christian Churches, few examining and fewer venturing to Express doubts. When about this time the subject was started, partly perhaps from hereditary aversion to Bishops, partly from dislike of the English Church, as connected with the Government; & partly from an Examination of the Arguments Pro & Con; Many began to doubt the truth of the doctrine of the Trinity.—You enquire concerning 30. Gentlemen by name who became Proprietors of King's Chapel after the peace, what their opinions were; what Churches and families they came from, whether any of them at that time were Members of some Episcopal church of the Church of England; I believe but am not certain, that Sam<sup>l</sup> Blagge, W<sup>m</sup> Deblois, Kirk Boot, John Gregory, W<sup>m</sup> Turner, Abr<sup>m</sup> Edwards, Charles Bulfinch, John Boit, & John Templeman were educated Episcopalians; I went with my father's family to the Old South until the Siege in 1775, and am unable to give any other answer to this Interrogatory.—Those all were Proprietors, and I know of no others.—

Jos. May.

Commonwealth of Massachusetts, Suffolk ss, City of Boston, this twenty first day of October in the year of Our Lord Eighteen hundred & twenty six. Personally appeared before us the Subscribers two Justices of the Peace in and

for the County of Suffolk, Quorum Unus, the aforesaid Deponent and after being carefully examined and duly cautioned to Testify the whole Truth and nothing but the Truth, made Oath, that the foregoing deposition by him subscribed is true. Taken at the request of the Rector, Wardens, and Proprietors of Pews of King's Chapel Church, in said Boston to be preserved in Perpetual Remembrance of the Thing—And We duly notified John S. T. Gardiner D D. Rector, and Stephen Deblois and Samuel Dunn Parker Wardens of Trinity Church in said Boston, who were the only Persons we knew to be interested in the Property to which the Deposition relates, and W<sup>m</sup> G. C. Gardiner Esq<sup>r</sup>. appeared as their Counsel, and proposed Interrogatories on their behalf.

William Stevenson, Just Peace, Quorum Unus

Waldo Flint,—Justice of the peace

October 21<sup>st</sup> 1826, Received Entered and Examined—

P Henry Alline Reg<sup>r</sup>

A true Copy—from the Records of Deeds for the County of Suffolk, Lib 303, fol 228.—Attest Henry Alline Reg.

## APPENDIX III.

### CHURCH SILVER.

After the visit of Rev. Samuel Myles to England the church records speak of two great silver flagons, one silver basin, two salvers, two bowls, two civers. When new silver, the gift of George III, was received, older plate was given to other churches. A flagon and chalice with paten now in the possession of Christ Church, Cambridge, are inscribed, "The gift of K. William and Q. Mary to ye Rev<sup>d</sup> Sam<sup>l</sup> Myles for ye use of their Maj<sup>ties</sup> Chappell in N. England: 1694."

The royalist rector, Rev. Henry Caner, when he left Boston in March, 1776, carried away the silver which "amounted to 2800 ounces." The present pieces of silver are gifts of members of the church at different times.

A list printed in "Annals of King's Chapel," vol. ii, p 616 is as follows:

1. A Flagon "King's Chapel 1798" (made by Paul Revere).

2. A Christening Basin. "King's Chapel, the gift of Ebenezer Oliver, Esquire, 1798."

3. A Salver. "King's Chapel 1798. This plate was given me at my birth by my Grand Father, Nathaniel Cary, Esquire."

4. Two Offertory Plates. "To King's Chapel, Easter, 1829. From Joseph May of Boston."

5. Two Patens. "To King's Chapel, 1798. From Madam Bulfinch."

6. Two Cups. "To King's Chapel, Boston. From Mrs. Catharine Coolidge."

7. Plate. "Presented to King's Chapel by John L. Gardner, 1868."

8. A Silver Cross, very richly wrought, from James W. Paige, 1875.

9. A Cup and Salver. Given to Rev. James Walker, D.D., on his eightieth birthday; bequeathed by him to Rev. Samuel Osgood, D.D., of New York in 1874, and by him presented to King's Chapel.

10. The Communion Service of the New North Church of Boston, founded in 1714, and consisting of twenty-three pieces. This silver is described in the "Annals", vol. ii, p 618. At the dissolution of the church the silver was sold to the firm of Bigelow, Kennard and Co. This firm sold nine pieces to various gentlemen. The remainder was bought by Mr. John F. Eliot, who sold the pieces to seventeen members of King's Chapel and they presented it to the Church at Easter, 1872.

To this list should be added the following:—

11. Two Alms Basins. Each is inscribed:—"He that giveth to the poor lendeth to the Lord. In memoriam John Edward Devlin by his wife A.D. 1916."

12. A Field Communion Set. On January 20, 1918, a communion service for use in the army was given by Miss Mary F. Bartlett in memory of a member of King's Chapel to the 302nd Field Artillery, United States National Army. About twenty officers and fifty men of the regiment were present at a consecration service. Chaplain Levitt of 302nd Field Artillery was one of the speakers at a daily service in February.

13. Two tall Silver Candlesticks (Sheffield Plate) given to King's Chapel by Miss Hope Gray, March, 1926.

14. Two Silver Vases given by Mr. and Mrs. J. Ran-

dolph Coolidge, Jr., April, 1926. One is inscribed, "Hamilton Coolidge slain in battle, October 27, 1918 who being dead yet speaketh."

The other is inscribed, "To commemorate a son of this church Hamilton Coolidge militant."

15. An Alms Basin. "Given to King's Chapel in memory of Elizabeth, wife of Benjamin K. Hough (1811-1899), and of her daughters Elizabeth Pearce (1841-1926) Mary Sargent (1843-1927) and Eleanor Lacerda (1852-1893) by her surviving daughter Annie Anderson Hough 1927."

16. An Alms Basin inscribed, "Given to King's Chapel by Francis Lowell Coolidge in memory of his grandfather, Joseph Coolidge 1798-1879; his grandfather, Francis Cabot Lowell 1803-1874; his aunt, Mrs. George Gardner Lowell 1832-1915; his cousin, Francis Cabot Lowell 1855-1911; his wife, Alice Brackett Coolidge 1864-1927."

"Give unto the Lord, O ye kindred of the people,  
give unto the Lord glory and strength.

Give unto the Lord the glory due unto his name;  
bring an offering and come into his courts.

Ps. XCVI 7-8

Easter 1928"

17. A Silver Cross, with the following inscriptions. "Given to King's Chapel by Frances Eliot Foote Cornish, 1929." "To the glory of God and in loving memory of Elizabeth May Stedman Spring, 1864-1923." "A spirit of clear flame ardent loyal devoted In all her service and in all her love there was a shining beauty for love is of God and everyone that loveth is born of God."

18. A Silver Dish, the gift of Mr. Charles D. Turnbull, was designated for King's Chapel by his mother, Mrs. Charles N. Turnbull, and presented after her death, May 11, 1932, aged 91 years.







SAMUEL CARY'S GRAVE

## APPENDIX IV.

### THE GRAVE OF REV. SAMUEL CARY.

The ministry of Samuel Cary is recorded in the second volume of the Annals of King's Chapel, page 407. He became the colleague of Dr. James Freeman in 1808 and was ordained by his hand placed upon him. In 1815, because of ill health he voyaged to England. He drove from Liverpool to Cambridge on his way to London; but going on his way he was taken ill at the little town of Royston and died in a nearby public house. His body was carried to London where Rev. Thomas Belsham, minister of Essex Street Chapel, conducted the funeral. The burial was in the church yard of the Gravel Pit (Unitarian) Church in Hackney.

The proprietors of King's Chapel assumed the expenses of Mr. Cary's funeral and placed a monument of Portland stone upon the grave. A long inscription in latin was cut in the stone, the tribute of Mr. Cary's classmate at Harvard, Professor Andrews Norton.

In the records of King's Chapel the following letter is preserved:—My dear Mr. Foote, We were lately in London and visited the grave of Mr. Cary once minister of King's Chapel in the graveyard of the Unitarian Chapel at Hackney. As it needs attention and as there are no relatives but cousins and their children, we thought best to apply through you, to the Church, who would surely not allow the last resting place of one so loved and lamented to go to ruin.

A large fragment in the center of the slab (which is nearly covered with the inscription) has become loose, owing to the action of the weather upon a flaw and is fast crumbling. I enclose the stone cutter's address. Mr. Bond took some rough estimates of the expense of repairs, which might be either the renewing the entire stone, or only the broken part, according to the taste and judgment of the person entrusted with the affair.

Yrs. truly,

LOUISA C. BOND

Jamaica Plain

Nov. 7th, 1870.

Mr. Foote entered into correspondence with the officials of Hackney Church. And under date of August 16, 1871, he writes to Mr. George C. Richardson, Senior Warden, "I have just received a letter from the Rev. J. Whitehead of Hackney, London (the clergyman who at Mr. Channing's request has kindly undertaken to supervise the repair of Mr. Cary's monument) enclosing estimates of the cost of the same . . . He suggests that "a granite slab, although much more expensive at first, would be practically indestructible, while to renew the monument in its original material would only lead to similar decay and obliteration in a few years."

The proprietors decided to obtain a granite slab and the monument with the original latin inscription appears today in a perfect state of preservation. The picture was taken about 1930.







PAUL REVERE BELL, 1816

## APPENDIX V.

### THE CHURCH BELL.

The Chapel has always had a bell, the first one being brought from England in 1689. A new bell made in London was hung in 1772. On May 18, 1814, this bell cracked while being tolled for evening service. It was recast by Paul Revere and Son, who made an exact mould from the old bell, "with the whole metal of the old bell and a small addition of other suitable metal" (tradition says also some silver coins). This bell was rehung on February 23, 1816, the largest Paul Revere bell ever made. In 1827 the mayor and aldermen requested its use in case of fire. In 1852 it was connected electrically with the Boston fire alarm signals. In 1842 a group of Sunday School superintendents of twelve churches requested that the hour of ringing be changed because of "much inconvenience being experienced" as their schools were assembling. In 1900 the "old wheel" was repaired and a "new bell-rope ordered from London." Again the bell had to be rehung in 1916. The vote was "to go ahead, but bell not rung so as to cause comment." Comment had apparently come from the guests of near by hotels and offices. The yoke broke again while ringing on the first Armistice Day, 1918. The bell was then silent until 1923. Since then there have been few interruptions.

APPENDIX VI.  
KING'S CHAPEL.  
RULES GOVERNING THE USE OF THE CHURCH  
FOR SPECIAL SERVICES.

There is no charge for the use of the Church, but no religious services may be held therein without the previously given approval of one of the Ministers, and no other meetings may be held without the consent of the Wardens and Ministers.

The organ may not be used without the permission of the appointed organist of the Church, and no other organist shall be engaged unless the appointed organist is unable to accept the engagement. The honorarium of the Organist shall vary at his discretion, and should be arranged for with him.

The services of the choir or other musicians may be obtained by application to the Organist.

During the hours when the Church is regularly open there shall be no fee for the services of the Sexton, unless special preparation or subsequent cleaning is involved, in which case arrangements should be made with him. For services and meetings held at other times the Sexton should be consulted. For rent of awning for church porch (\$25.00) or for hire of policemen (\$2.50 each), application should be made to the Sexton.

Accounts will be rendered by and the charges are payable

through the Office Secretary, King's Chapel House, 27 Marlborough Street, Boston.

All charges shall be approved by one of the Wardens or one of the Ministers before the account is rendered.

The customary recognition of the services of the Minister is not included in the above rules.

BY ORDER OF THE WARDENS AND VESTRY.





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